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THE

CHINESE REPOSITORY.

VOL. XIX.

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ART. I. *Letter from Rev. B. J. Bettelheim, M. D., giving an account of his residence and missionary labors in Lewchew during the last three years.* (Continued from page 49.)

I BEG you to forgive this digression, and kindly to forbear with me. It may after all be no digression, in view of the missionary interest at large, though no doubt it is so from my report. But I am glad to have thus unintentionally proved that I am able to forget my own trials, whenever an opportunity offers to speak for missions. Tears have often moistened my eyes while writing the above lines, partly sorrowing, I hope after a godly manner, for the delinquencies attaching to the church even in her missionary enterprises, and partly moved by heavenly joy, when the whole tenor of the divine scheme of salvation, beaming from the page of Revelation, flashed upon my mind, and told me, "Refrain thy voice from weeping and thine eyes from tears, for there is hope in the end, that thy brethren will come out from their borders, and push their way to the ends of the earth." As for me, I have not hastened from being a pastor at home to follow after the Lord in a land that is not known, neither have I desired the woful days we pass in Lewchew.

Repeated consideration respecting my duty to God, and examination of his plan of evangelizing the world, have confirmed me in the view that to break up new ground is most consonant with the wide reaching aim of the gospel; and I am thankful to say, that though nearly four years of great hardship have passed over me since I left England, I feel myself like Caleb—that as my strength was then, even

so is my strength now. I mean strength of purpose in the Lord to persevere in the aggressive system. Just in proportion to the little ground which has been gained, do I feel my zeal awakened to new efforts for continuing the attack, only praying for grace that this zeal may not degenerate into obstinacy, become the tool of wounded pride, nor use unlawful weapons. When I feel sure against such drawbacks of the natural old man, then am I strong when I am weak. It is in the spirit of this discipline that I waged, and do wage, the warfare of faith in Lewchew. It is like an onset of cavalry upon a strong square of infantry, but it has its blessed trophies, and its sustaining encouragements also. I can exclaim, "By thee have I run through a troop, and by my God have I leaped over a wall; thou hast also given me the shield of thy salvation, and thy gentleness has made me great."

How I felt the first time I found myself within a Lewchewan house can be better imagined than described; but as I had counted the cost beforehand, and was prepared even for a "Get thee behind me! Get thee hence!" or something still more forcible than words, nothing new could well befall me. I was little moved with the cries of the women, or frightened at the screams of the children, but seated myself in the first room I could get access to. You will perhaps ask in surprise, at the outset, how I could gain access into houses, whose doors a well trained body of spies would certainly take the precaution to have shut? The answer is simple. I did not enter by the door, at least in most cases, for I could not, but found my way in through the deep gaps in dilapidated back walls. I might say, I have done some service to the masons in this way, and perhaps to the owners too, for by and by the former got more work, and the latter got their walls repaired; this whole practice of getting in through such an opening at the back, at first considered here no more irregular than it would be in villages at home to get over a fence or a hedge, came by and by into disuse, to the great annoyance of the children and youth who are capital jumpers, and feel as much at home on the top of the roofs as a cat does. At present the spies alone are entitled to this privilege; they appear and disappear like ghosts on the stage, the magic consisting in the easy removal of the straw sandals, and the adaptation of their exercised naked feet to all the inequalities, that this rocky coral shore affords. One would often be tempted to think they can pass through walls, so sudden is their disappearance and reäppearance. More than once, when congratulating myself on a short interval of the free use of my limbs, have I been undeceived by perceiving the spies on the roofs looking down upon me. The masons have

likewise to thank me for jobs of work they had on low walls, over which I addressed the people in the yards, when as yet I had not courage enough to enter, and several such walls I could point out, which have been raised two or three feet.

By manœuvring to get out of the track of the spies, or turning quite suddenly in an unusual direction, I have always the choice of a few open doors. A strong gale overthrows a Lewchewan wall almost as easily as it does the sliding paper doors and partitions inside the houses; and a long rain is sure to wash open some new entrance by carrying away the dust and movable filth stuffed between the stones, so that one can pass and repass for several weeks over the traces left behind by a tyfoon before the many fresh thoroughfares are stopped up again. Besides, the greater part of the houses I visit, at least at present, are of the poorest sort—huts and hovels, sometimes accessible on all sides, or standing in a yard formed by a few bamboos sparingly planted around them; if they have a door at all it consists usually of a few bamboo branches knotted together with straw strings, a loop of the same material being all the fastening required, and as easily untied by me as by any one else who has to enter. So much for the mode by which I gained admission into the houses.

Their furniture and domestic arrangements are all in the Chinese style. As is the mother, so is the daughter; and I might add, as a cage is full of birds, so are their houses full of deceit, of charms and scraps, and other emblems of idolatry and belly-worship; such as cups, trays, tea-holders, and chopsticks in abundance, and constantly in use. When you go from house to house, you would suppose the population were constantly at meals, especially the higher classes, whom I meet always either at their breakfast, lunch, dinner, or supper. No wonder they are great of flesh and slow bellies, pacing along with measured dignity like idlers, whose only business is to watch their gait and looks before the multitude, accustomed to measure grandeur by such and like outward farces. As neither tables nor chairs are used, the written, and sometimes painted ornaments on the walls are very conspicuous; but most so is the god's corner, where the ancestral tablet is set up, either open or enshrined, and provisioned with a stock of sacrifices, varying according to the wealth of the householder. What the prophet of old said of degenerate Israel, applies fully to them: "These men have set up their idols in their belly, and put the stumbling-block of their iniquity before their face." Nothing can be more revolting, more abominable than this constant display of idols and eatables, while you have to tell them of a God who is a Spirit, and whose kingdom is not meat and drink.

In the beginning of my visits to the dwellings, I rather selected the respectable part of the population, and met with astonishing good reception. After the first surprise and confusion occasioned by my sudden appearance was over, one or other of the family, and sometimes even the master, kept me company, and was sure to hear the message of salvation, as I was watching my time, and gave my visits a professional turn as soon I could. But invariably the second or third visit to the same house found matters altered. In some instances, I was plainly forbidden the house. In some, all the inmates ran off. In others, the master told me if I had any compassion upon them, I would not expose them to the dangers they ran in letting me enter their doors. Not very long ago, in three instances, I had hairbreadth escapes from a good beating; on one occasion the stick being already lifted up for a blow, and arrested only by another person seizing the hand of the infuriated old Confucian fool, whose language was, "prophesy not in the name of the Lord, lest thou die by our hand." Nothing of the sort threatened me when I began these visits, and these methods of opposition have been gradually ripened under the fostering care of the enemy. The people, if left to themselves, are too indolent for any act of unkindness that requires exertion, and would never dare to withhold from another the common marks of respect, universal in this land even between peasants, unless they were commanded to do so.

Formerly, there was at least some appearance of regard paid me by the spies. They contented themselves to hint, to hiss, to beckon, or to vociferate unseen by me, placing themselves in a back or side ground. Now, all is done in my very face and eyes. Whole troops of these wretched hirelings, swelled by a levy, as I suppose, from the neighborhoods I successively cross, march in files before and behind me, like soldiers; every side lane being guarded on both openings, and their shouting and hooting almost deafening. Thus my heritage is unto me as a lion in the forest, it roareth out against me; but shall I therefore hate them? No. I only abominate the government, which brought about such a state of things all the while its officers made, and still make, professions of goodwill and friendly offices, whenever a ship calls in. I do not suppose that with all this drilling and manœuvring around me, the rulers would dare to order an *open* assault, or hazard our lives. This display of physical force is no doubt partly intended to provoke me to some overt act of revenge, and warrant thereby what they might further have in view to do with us; partly it may be a measure of intimidation to keep us locked up at home, seeing what reception we meet with out of doors, and partly that they might degrade us before

the nation, and show they have as much power over us as over the peasant, and that there is none who bemoaneth or hath pity upon us. But they have forgotten that I am a missionary, a soldier that beareth hardship, and to whom life is not more dear than the end for which it is to be endured. I have set my face like a flint against their assaults; I know they shall not prevail against me, for the Lord is with me to save me, and keep me. I fear nothing but myself. A single moment of forgetfulness, the least act of rashness, might cut the thread on which our lives hang, but it is my prayer and hope that the Lord will perfect me in humility and self-abasement, so that nothing shall be able to offend me that does not offend him, and then I may safely leave the requital of my wrongs to him.

Among other measures contrived to make my visits disagreeable to myself as well as my hosts, one was that the latter were to plead deafness and dumbness, and as soon as I came in sight, they were to motion with the hand, by pointing to their mouth and ears, and shaking the head in the negative. It would be amusing, but out of place here, to tell you how I surprised some of these mimic fools into a sudden cure, but this device shows you that no method is left untried to prevent the introduction of the gospel, especially into houses of the better sort. Still here and there I have found, and to my surprise, still find at least an ear to hear; and the rest I leave cheerfully with Him, who promised that his word shall accomplish that which he pleases, and prosper in the thing whereto he sends it. I greatly long and pray for a companion in these rare trials, for though I fear not the reproach of man, nor am afraid of their revilings, I am afraid of their lying falsehoods, and it is but common prudence to wish for a witness, where both parties are full of distrust, and a breach is impending every moment.

The *kung-kwán*, or public office at Napa, is a building which serves for public business and for a school; I visited it regularly for eighteen months, meeting there from five to thirty, and even as many as fifty persons, when I happened to surprise them at official meetings. Sometimes, if the leaders were inimically disposed, a hint from them sufficed, and the whole congregation jumped out of the windows, or over the wall into the neighboring houses. But usually I have been and am still pretty well received, only that at present I can not get out one single answer from them to my questions. In this office, for several months I had a few books hung upon a nail, which I always found on the spot on my arrival; in a similar way, I held some maps there stuck up on the wall. Gradually all this was discontinued, as none

would produce either books or maps when I asked for them a second time. I likewise regularly visited the public office at Tumai (the village in which the French missionaries resided) for nearly a year, meeting there very many children. I continued my visits to this place for a long time, even after I had found none there beside the two guards. The *kung-kwán* at Napa, being near at hand, has still my attention, though less regularly; I usually find there the same company, and they have heard enough to know better. My time is certainly better spent among the peasants and workmen, than among the class of literati, who are all fed on the sweat and labor of the enslaved common people—a class, whose members, unlike their fellows in China, are here never allowed to raise themselves to stations of power.

Among the poor, especially in very filthy neighborhoods, where, according to Confucian etiquette, I am sure even their cynic *Liú-hiá Hwui* 柳下惠 might have hesitated to venture,* I have somewhat more freedom, provided it be not at, or near the harbor, where I have always met with the most determined opposition. Need I say to him who knows that God has chosen the poor, the weak, yea, even the foolish and base things of the word, that missionary visits to the most degraded class of fellow-men are the most sought after and welcome, inasmuch as they have the mercy of the Scriptures plainly on their side. And though I would despair to bring any aid merely human to bear upon such a destitute, brutalized mass as our poor are, I can not for a moment doubt divine things must have their promised effect on them. If the dry bones of Ezekiel's valley began to live, and the stones by Jordan's shores are said to quicken into children of Abraham, the hand of God is surely not too short to reach and remedy Lewchewan abjects. Yet even among these outcasts of humanity the unseen enemy of the soul has his usual stronghold, and the general rule of espionage, though occasionally slackened, is still so *visibly* interfering, that I have little to boast, and much to be humbled for, even among the humble.

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* Liú-hiá Hwui was one of the seventy-two worthies, who were disciples and many of them cotemporaries of Confucius. His family name was Chen, and his name Hwoh; he received the title of Liú-hiá, or Under the Willow, from the place where he ruled. He belonged to the same country and age as Confucius, and enjoyed the confidence of his sovereign. He was very strict in his observance of the forms of etiquette, and is chiefly known for his not noticing a young girl of eight or ten years of age, who was once seated in his lap by a relative. He is also styled *Chí-ching* 志誠 the Just, from his regard to equity and veracity.

At the beginning of the present year our troubles multiplied thick upon us; these two things befell us, famine and beating. Our appointed purveyors for some time supplied us with the worst articles possible, so that we were obliged to refuse payment, and of course, refuse all acceptance of food through them. On one occasion, I succeeded in getting a man with a horse-load of potatoes into the house—no mean proof that the natives have neither enmity against us, nor desire to know of any law prohibiting dealings with foreigners. The step was taken so suddenly on my part, and so early in the morning, that I had my man in the lane leading up to our house, before the spies were on the alert. A tremendous hooting drove off the man as soon as he came in, but being so near I led the horse up to the door myself. However, on going out for other purchases, we met with a frightful accident. I had a servant with me at the time, and after selecting and laying down a good price for a piece of meat, ordered him to take it home. But on hearing the spies cry out and order the rabble to run after and tear it away from him, I took the meat into my own hand, and twice succeeded in dissuading them from attacking me, but they were repeatedly urged on, so that I took to my heels. Through a whole long street they pursued and finally overtook, and tore away from me this purchase made in a way, for which we have established several precedents in the markets, where no opposition had been attempted, neither towards myself nor Mrs. B., whenever we laid down silver coin for the articles we took from a stall. This public attack and disgraceful defeat frightened us greatly, and certainly there was much ground for it, considering the effect such scenes have on the mass of this population.

In this trying juncture of circumstances, we heard of an English bark being wrecked off Kumisan, whose captain had been brought hither by two American whalers to solicit a junk in order to take off his cargo, and wait until some ship put in, the whalers not being able to give him any other succor. It would take me too much time to spare, in this already long paper, were I to detail all the treachery with which this "hospitable" government met our application. Captain Clark had to find his way in the whalers to Shánghái, from whence H. M. S. Mariner was ordered over to the assistance of the wreck. A letter intrusted to the whalers, in which we begged succor from the nearest British authority, thus reached our consul at Shánghái, and though when the Mariner was here, I was not told she had been sent further than to Kumisan, I still incline to think the urgent note I addressed to the captain of any ship that might arrive at Kumisan, and

which the officers here were over glad to take thither and keep in readiness, was not of itself sufficient to bring a man of war seventy miles off its track. I am therefore grateful for any hint Mr. Alcock felt himself permitted officially to give for extending us so opportune a relief.

This government, persuaded that I had now had enough of Lewchewan hospitality, sent message after message to learn if the ship could be induced to come hither, supposing that I would avail myself of the opportunity. To make still more sure, on my advice, they prepared and kept ready a letter at Kumisan, in case the ship would or could not put in here, to be sent to the governor of Hongkong. They hesitated long before they ventured on such a step, which they plainly saw assumed a political character, and upon which ground I found it all the more palatable; for I thought it a good piece of diplomacy to bring about an overture from a Japanese government to English officials, however trifling the motive might be.

Our situation was such that I felt fully justified in appealing to the English government for protection, but being persuaded that a missionary's prayer would likely be quite disregarded, I tried to give it as much weight as I could. Since the government here with pleasure became my secretary, I confess I expected that some step or other would be taken by the English government, if not for us, at least for themselves. The way was open, the passage from Hongkong or Shánghăi to Napa takes from four to six days, and for so long a time, it seemed to me an English ship might absent itself, and no doubt often does so for naval exercise. So cheap and easy an opening for diplomatic relations with Japan, who knows when it will offer again? Government here saw eye to eye with me. I told them, that though I had often written on the difficulties I meet, none will easily believe that the rulers of a country, which has obtained such renown for hospitality, should be in earnest in opposing the residence among them of a family which brings them advantage, and never can do them any harm. I further told them, that I was sent by a public body, very much interested in the welfare of Lewchew, and that I can by no means return without first hearing from them on the subject. Moreover, I am here so placed, that I can not call a ship over here when I like; it must be sent, or come of itself, and as the English government, in cases when no other can be got, will always feel it their duty to succor a subject by a ship of war when near, it is quite likely, if the authorities in Lewchew bring the case strongly and clearly enough before our government, that we would obtain a ship to take us off.

I have been the more particular in giving you the secret springs of this transaction, for I am persuaded that evil-minded persons will avail themselves of the dispatch written by the Lewchewan authorities to our governor, to prove more conclusively that I assumed an official character. At the same time, I confess, I promised myself direct relief from any issue the matter might take; and some hopes indirectly, since the government here would now be persuaded I was ready to leave if recalled. What they actually wrote to governor Bonham I know not, but they told me it was in all respects parallel to the following dispatch, addressed to the captain of the Mariner.

"A prepared petition. Sháng Tingchú, the superintendent of affairs and great minister (now the Regent), and Má Liángtsái, the treasurer (or governor) of the department of Chungshán in the kingdom of Lewchew, hereby beg you to take pity on us, and receive Bettelheim on board and carry him home, in order to do a favor to this little land.

"You plainly see that this kingdom is exceedingly small, its productions scanty, its people destitute, so that we are unable to have relations with other countries in a suitable manner; and therefore when their people or officers come ashore here to live, they do what the laws of the land prohibit. Yet Englishmen and Frenchmen have come here loitering about, and in order to provide them with things necessary during several years, both officers and people have been obliged to come at all hours, in order either to oversee or to work for them; the one to disburse from the public stores, the other to labor for the daily use of these men—all which has been very distressing, impoverishing, and irksome. The Frenchmen went away last year about the seventh month in a ship of their own country which came in here; but your countryman Bettelheim has delayed his stay here a long time, whereby poverty has been added to poverty, and the country is not able to stand it. Moreover, our country is out of the way in a corner of the ocean, and there are always mists upon the hills and exhalations arising, so that we fear the climate will not agree with them, and they will unhappily be liable to sickness. Besides requesting Bettelheim himself to embark and return home, as is proper, we humbly request and beg your Excellency to glance at the circumstances of the case, and take pity on us; and when your noble ship is about to turn her head homeward to take the said Bettelheim on board. Then not only will we ourselves be much obliged, but officers and people generally will implore blessings upon you. An urgent petition. March 9th, 1849."

Letter to Capt. Matheson of H. B. M. brig Mariner.

具稟琉球國中山府總理大臣尙廷柱布政大夫馬
良材等爲乞垂憐恤接
伯德令一同回國以惠小邦事切照敝國蕞爾蛮疆產
乏民窮不能與他邦應待也是以他國人員上岸棲
身素係國法所禁但有
英佛兩客逗遛以來官民人等爲備其供應物件數年
之間日夜絡集末由修職營業上則有廩餼之費下
則有日用之費甚苦窮阨至該佛客于去年七月際
貴
國也況且敝國僻處海隅常多山嵐瘴癘恐有水土不
因有該國船隻到來坐駕其船長行回國今
服染成病症之憂茲除懇
伯德令附搭回國外理合稟請伏乞
大人電察前情俯垂憐恤恩准於寶舟返棹之時接該
伯德令一同回國不但卑職感激卽舉國官民亦戴祝
不諼矣切稟

If anything is to be wondered at in this dispatch, it is how these astute and crafty Japanese officials can think that Englishmen are so stupid as to believe such nonsense and act upon it; a cursory perusal would I think, leave this impression upon the mind. But my conclusion is quite different. They are so cunning as to desire to pass for simpletons, in order thereby to throw us off our guard; they stupidly try to

ape the partridge's simplicity, supposing it will be taken for sincerity, or perhaps for a mistake. As they well know the only ground on which to base a request for our removal is their *law* prohibiting residence to foreigners (more than which really the whole dispatch means nothing); so that, if you yield, they boast they know how to force their old law, unmitigated by any collateral plea, even upon nations like England and France. You may be assured that this is the drift of their diplomacy.

Except one question, raised at the conference, either by Captain Matheson of the Mariner, or by Mr. Robertson, the vice-consul at Shánghái, Whether they had any complaint to bring against me?—all went well. And even to this question, the hypocrites, in the full supposition that we were to leave, thought it becoming the joyful occasion to answer by all rising and unitedly holding out their arms as if to embrace me. We met every argument they urged, some being sufficiently answered by a general laugh, and concluded by telling them plainly, we did not feel called upon to acknowledge a law by which a peaceable man was forbidden to reside in any country.

Their disappointment at this result was great, too unexpected to be concealed, and I took good care not to add my complaints to their already sufficiently bitter chagrin. I begged Captain Matheson not to produce the letter I had addressed to him recounting my grievances, and except a few trifling points orally mentioned, I thought the conference had better be broken up, which, as I was the interpreter, was easily done, though I saw they wished to prolong it.

How little advantage Christian nations can promise themselves to obtain from Japan, by yielding, temporizing, gentlemanly, appeals, has already been many times shown; and how little, on a minor scale, we gained here by the intercessions of the Mariner was soon seen; for a passage across the river in the public ferry-boat was refused me, as heretofore, and still more unmistakably in another pelting at noonday, which I received before March ended, while addressing a few people in the streets, at their open shop doors. On my repeated complaints, I got only a verbal message, that a boy, wishing to drive off some fowls, had missed the birds and struck the wall, from which the stone rebounded and hit me on the inside of the fore-arm, a place to which no missile taking such a ramble could possibly find its way, and still less retain force enough to inflict a considerable wound.

I come now to an epoch in our history, which may be peculiarly interesting to you, namely, the visit of the American sloop of war Preble, Commander Glynn. No sooner had I rowed near her, than the officers

vied with each other, who should be first to show me sympathy. "Seven boxes for you, Sir!" was the salutation given me before I had even set foot on the gallant ship. "Seven boxes," said I; "well, there will certainly be *one* man with them." The kind greeters knew not what I referred to; I meant a missionary brother, for whom I would have given seven boxes of my own, even for a simple European servant. But if there was no man who came to remain with me, there was Capt. Glynn and his excellent corps of officers to do for us, as much as they possibly could while here; and though it became apparent, even the next morning, that little Yedo has as good means as big Yedo to have little intercourse with an American man of war, and all hope of any melioration of our position by the kind offices of a friendly ship was of course cut off, still the single fact that Captain Glynn bought provisions in the market and paid for them, and had them carried home by natives, notwithstanding the hostile position government assumed against his ship, has done you, and consequently us, more good than Commodore Biddle did with his three-decker in having a look at the capital of Japan.

These, however, are matters foreign to me as a missionary, but I can not omit to beg you to make my heartfelt acknowledgments both to Commander Glynn and his officers for the many presents and contributions made us in a variety of ways, most considerate on their part; among these, Dr. Burt's forgetting a fine Manila hat and a new fashioned coat, was not the least charming specimen of the method with which gift upon gift was put upon us. I wish I could walk half as much as the shoes and boots Captain Glynn gave me would serve; but there is an end to my excursions, unless a man comes to my help, who can stay at my house, or at least in Napa, while I am absent at a distance. Since my Chinese servant left in the Mariner, I can not stir from home. I am the more thankful to your countrymen, for I could in no way requite, or even gratify them, by procuring any native articles for them, a service which I could formerly always do for ships in port; for the Preble I could not get even a single potato, and I am therefore quite in debt to her generous officers.

I am now near the conclusion of this paper, and wish only to add a copy of one more dispatch, which will leave no one in doubt respecting the lying duplicity of this government, and in which, besides a plain mention of the case of the Preble, will be found a variety of topics entered into, quite unusual in Lewchewan official papers; you will thus be the more fully able to advise us on the further steps to be taken, if any are found advisable, for this mission.

敬啟者前日接有
貴客尊札數條其可覆者盡陳于後〇三月十五日接到尊札
內云經在
英大人面前議准
貴客出銀僱馬僱艇無阻滯也卑職前日上英船之時曾無議
准其事今乃如此說者實出于意外徹國馬匹如前日所告
出產素少不但百姓不敷馱貨之用抑且士民畜而騎之者
最少矣至于民家小船造作不多所有數船只不過運貢辦
公耳一切私用猶苦難辦況于人賃益覺其難然逢有
貴國船隻到來即停止前項運貢辦公聊撥二三小船以通往
來此以事出于非常而不得不辦也倘平日輒許人賃則不
得運貢辦公失便不少故雖有僱船之請斷經請辭仍乞洞
察前由嗣後停止僱馬僱船〇又云強止我免步行四方隋
即着官訪問並無強止
貴客者案查

貴客行路之時不許愚民小兒等失禮得罪等因歷經飭示在
案今因
貴客示諭復已行令各處嚴加檢束勿違○又云探卒等驚嚇
愚民趕着欲聽聖道者不可也且使舖家等掩門晝時停工
止貿易全不可也敝國上自官吏下至百姓無欲聽
耶穌之道者傳聞
貴客欲教
耶穌之道在各街上用手比勢高聲講解行路之人或有赶行
而觀者或有站住而看者此非欲聽
耶穌之道也員吏役等無喝逐其聚觀者又店舖爲習俗也店
班不多者當主人出外之時關閉窻戶此非官吏等着令關
戶也○又云耶穌全能無限無量誰逆其旨乎敝國自古以
來叨列中朝屏翰專
孔孟之道官民各隨其分得以修身齊家至國家政務亦行聖
賢遺法永致安寧之治如

耶穌之道乃非人心之所嚮往也是以
貴客從前屢在路上講解其道並無聽從縱令逗遛日久如此
講解欲人承聽亦無人信從情愿嗣後止其講解而待有寶
舟到來搭駕回國不勝仰望〇三月二十二日接到尊札內
云近日或昨往兵船回來或別屬花國兵船一二隻遣到這
裡總理官切勿待之如已待前日的一樣倣國逢有他國船
隻到來即以禮相待少無輕忽當亞美利駕船到來之時已
遣大夫請問安否至其所需物件亦以備辦不敢失禮乃此
說者此卑職所未解也〇三月二十九日接到尊札內云孩
子男女未出痘者應到院種入痘汁卑職即遣大夫備由請
辭嗣于四月初二日據
貴客示諭牛痘種入人所已得種之處在彼出露而已總不流
行全身況不能流行民間因送新種痘法論一本等語倣國
治痘之法已如前日所告人皆知熟但因地薄產乏將有種
痘先察年成之豐凶又考孩子之年紀預貯食物藥材方請

痘痂于中國流行國中使孩兒一時出痘是爲習俗今計種痘年期尙早至藥材之貯亦無所備況又上届辰年以來因英佛亞三國船隻接踵到來上自官役下至百姓日夜駐劄那覇辦理公用未由修職營業且因貴客逗遛益苦公用之煩現今舉國人民極其困窮若于此時使痘瘡流行則不免死亡之患矣故曾遣員請辭祈爲體諒更有所希者牛痘之法雖云不流行民間然國異人殊深恐或有風氣流行若欲使令女兒種痘祈俟回國之後方行播種因將所送新種逗法論奉還○以上數端本應及早回覆但患病臥床未見全愈今乘病間聊具鄙語敬行回覆祈爲包涵並候

金安不一

道光二十九年四月二十六日中山府總理大臣尙廷桂覆

Reply of the Regent on several points.

"A respectful communication. Your several letters were received some days ago, and those parts which can be answered are all herewith replied to in order. On the 7th April, your letter was received, in which you say, that, 'In the presence of an English captain, it had already been agreed to permit you to hire horses and boats with your own money, &c.,* and that no obstruction would be put in the way of doing so.' When I was on board the English ship, there was no reference or assent to such a thing, and in saying so, you have certainly exceeded what I understood upon the matter. The horses of this country, as I told you before, are usually few in number, and the people themselves have not enough to transport their goods; whilst those which are reared for scholars and people to ride upon are extremely few.† As to boats, the people construct very few, and those which are made are only used to carry taxes, or on the public service; so that to allow a private person to use them is somewhat difficult, and to hire them out to an individual is still more out of the question. Even when one of your country's ships arrive, we have to suspend the public service of carrying articles in which they may happen to be engaged, and take off two or three boats for a while to go to and fro; this, however, is an occasional service, and must of course be attended to. But if we should permit them to be hired out to persons, they could not be employed on government service as they are needed, which would be highly detrimental. Therefore, although you have requested to hire boats, I have repeatedly begged to decline the request; and also again draw your attention to the circumstances of the case, and beg that you will stop hiring horses and boats.

"As you also observe, 'I am forcibly stopped, and hindered from going about,' I immediately ordered the officers to inquire into the matter, and it seems that you, Sir, are not forcibly stopped. It appears, in fact, that when you go abroad into the streets, you say you are unwilling that the rustic people, the little children, and others, should violate all propriety and offend you; consequently, I have again

* The captain of H. B. M. brig Mariner. In my communication, I did not say *permitted*, which of course I could not do before the experiment was made. I only said that the object had been spoken of, and it was one of the topics mentioned in my letter to Capt. Matheson.

† When the French ships were here, their officers rode about in numerous parties, and when I went to Oonting on a visit to Admiral Cecille, accompanying the officers of a French merchant brig, we had the best horses, and at the post-houses had a choice of relays from among 20 to 30 horses.

and again given my orders to this effect, as is on record. And now once more, on getting your dispatch, I have again issued the most stringent injunctions for the people not to disobey, but to preserve the utmost respect.*

"What you further say, 'That the spies and soldiers terrify the rustic people, and drive off those who are wishing to hear the holy doctrine,' is not correct; and still more unjust is it to say that they cause the shopkeepers and people to shut their doors, laborers to cease from their work in midday, and all business to be suspended. For in this country, from the highest officers to the lowest of the people, nobody wants to hear the doctrines of Jesus.† I have heard it said that when you, Sir, desire to preach the doctrine of Jesus, you go in the streets, gesticulating, and speaking in a loud voice; but passers-by, even if they run up to gaze at you, do not thereby prove their desire to hear the doctrine of Jesus. The policemen, or the officers, do not hoot at or drive away those who gather to look, and those in the shops are only acting as is their custom. We have no great number of shops, and when the master wishes to go out, the doors and windows are closed, but this is not done by command of the officers or police.

"You remark, 'Jesus is almighty, and his power immeasurable and boundless; who can resist his will?' For ages, we in this land have rejoiced, with the rulers and statesmen of China, in learning the doctrines of Confucius and Mencius alone. By these, rulers and ruled, according to their several stations, are able to cultivate virtue, and regulate their households; and in the government of the country, we follow the rules left behind by those sage and holy men, which have been to us an everlasting canon of peace and prosperity: but the hearts of men do not at all incline to hear the doctrines of Jesus. You have in days past orally explained, and nobody has received them; though you still loiter and hang about here for a long time, wishing people to hear them, yet nobody will believe and accept them. Hereafter I wish you would cease this preaching, and when a ship

* I never complained against any but the spies. Government declared that it is the children and peasants which molest me; and the drift of this promised injunction to preserve the utmost respect is that the people will be more strictly driven off, should I address them. The context of facts is absolutely necessary to enable you to read aright these official papers.

† We have the best reasons for saying that when a Japanese official document speaks of the nation, it supposes it to be absorbed in the wellbeing of a few rulers.

arrives, go aboard of her and return home. This is what I earnestly hope you will do.

"On the 14th of April, I received your letter in which you say, 'Should the ship [Preble] which left here yesterday, or should one or two other American ships be sent hither, the *tsung-li kwán* (the regent) should by no means conduct towards them as he did to the one on the previous day.' Now, when a foreign ship comes here, we treat her with propriety, and never exhibit the least contempt. When the American ship anchored, I sent the treasurer to salute her captain, and prepare the articles he wanted; how could we presume to neglect anything? I am therefore quite at a loss to know what you mean by your remark.

"On the 21st April, I received your letter in which you observe, 'All the children, who have not yet had the small-pox, should come to my house for vaccination.' I thereupon sent a high officer politely to decline the proposition. But afterwards, on the 24th, you wrote again to say, 'That when a man was vaccinated, the pox only appeared on a spot, and did not extend over the whole body, and therefore the disease could not spread among the people; and you sent a volume called Account of a New Mode of Vaccination.' I have before intimated to you that we are already well acquainted with the mode of curing the small-pox; but as this country is poor and its productions scanty, we must ascertain whether or not the year is an abundant one before we commence vaccination, inquire into the ages of the children, and prepare a store of medicines and provisions, after which we will get pox scabs from China, and distribute them in the land, and require all the children to be vaccinated at the same time. This is our usual practice. But just now, I think it is too early in the year to vaccinate, and the store of medicines is not ready.* Furthermore, since 1844, on account of English, French, and American ships coming here one after another, every class of people, officers and plebeians, have been obliged to stop at Napa, and attend to the public service, even to the detriment of their own public functions and private business. And you, Sir, too, by loitering here, have much increased our troublesome public duties, and now the whole kingdom† is greatly in-

* My stock of medicines is at their service, if they need any. Last year the officers sent cows to me to be examined whether any vaccine virus could be obtained from them, so sensible had they become to the importance of vaccination from my repeated representations on the subject. This year some virus was received by the Preble.

† That is, really the rulers.

poverished. If, therefore, the small-pox was to spread among us at this juncture, we certainly could not escape the calamity of death; and it was on this account that I sent an officer to beg to decline the offer, and I also request you to accede to it.

"There is one thing more, which is rather observable. Though the New Method says that the small-pox will not spread among the people, still the natives of different countries are unlike, and I am very fearful that the effluence or virus may get abroad. If you wish to vaccinate your daughter,* I beg you will wait until you return to your own country, when it can be done. For these reasons, I return herewith the copy of the New Method of Vaccination.

"I would have earlier replied to these several points, but I was confined to my bed by illness, and write these few words even before I am at all well, which I send as a respectful answer, begging at the same time you will excuse me, and wishing you the highest peace.

"Reply of the Regent Shâng Tingchú. May 18th, 1849."

A greater tissue of the most palpable misstatements and pretexts, betrayed too by the very enforcement and stress laid on points where they felt their error to be unmistakable, and a better proof of their obstinate and ever increasing opposition to even the most advantageous and philanthropic offer to do good to the nation, can not be given. The document is also remarkable for its discussion on the religion of Jesus, a name, which formerly they could not bear, and on account of which they returned several of my dispatches. This, notwithstanding the language they still dare use against the King of kings and Lord of lords, I consider as a point gained, and proof that persevering effort has a softening effect, even on Japanese hatred to Christianity. That which deserves prominent consideration, too, is, that this dispatch clearly demonstrates that the rulers perfectly know I am a missionary and nothing else, and that whatever they do say, or may have said, on the political nature of my mission, is mere hypocritical foppery, as they themselves are convinced that a messenger at all authorized by a European government would not have been left four years in such destitution, at the mercy of the populace.

Weary as I am of writing, I must not omit all mention of a visit from the Nancy Dawson, a Thames yacht, on a trip round the world, which put in here, May 22d. Imagine the delight of my wife to be

* This is to give the paper an air of sincerity, for the writers knew at the time, that my babe had been vaccinated, though I am sorry to say it did not take.

again in the company of a lady—a Londoner too like herself, after so long a separation from all female society. Captain and Mrs. Shedden were all friendship and generosity towards us. Omitting further details, I will only mention that a meeting was arranged between Capt. Shedden and the authorities, at which the latter were outmanœuvred, and obliged to keep possession of a letter I had prevailed on Capt. S. to write them concerning us. I suppose they took it for an official note, and felt at a loss to decide what to do; for if it was official, it must have an answer, but how to reply, if not disposed to yield, was their dilemma. One night, after we were already in bed, tired with fatigue, and depressed with grief occasioned by parting that day with our friends in the yacht, and after the officials had had four days' time to prepare a reply, the messengers came knocking at the door, in great haste to deliver the answer to Capt. Shedden's letter, as if there was now any way left me of recalling him. At the same time, another dispatch was given to me full of excuses for the delay, and of regret for the sudden departure of the ship, and begging I would read over Capt. Shedden's letter.

Reply to Capt. Shedden's letter.

具稟琉球國中山府總理大臣
尙廷桂爲據實回覆事前日恭接
大人尊札內云貴國仁待本船付
水送鮮食物本官多謝多蒙央
貴國定其價值本官就奉送之焉
等由敝國彈丸小國物產無幾
但因
大人自遠方來聊送水菜少展待
客之誠請勿給價又云近來英
兵船主在此之間買來數東西
求託伯德令將價錢交于賣人
等但貴國捐阻此人免收價值
如此英兵主之好名受辱不勝
等由查該船主所買物件價錢
經着動用工項交給賣人不使

他吃虧是係卑職待客當然之禮請勿給價至所說攔阻賣
人免收價值恐有傳聞之誤也又云伯德令修文書送我內
有英臣兩回受辱數宽屈之案等由敝國於待伯德令也以
禮相接毫無使他受辱宽屈之事又云自家往來之時有人
驚嚇良民大聲嗬囉他嗬囉他掩門掩門等由敝國自古以
來俗稱西洋人爲嗬囉他此非輕慢之語也又官家常關門
戶至于民家平日開門惟當家人出外之時乃行關閉不是
杜禦伯德令又云自家買何東西遣家人食物買來乃國政
不肯倘若有人賣與英臣者則國政從重治罪等由敝國逢
有他國人購需物件必飭屬吏買辦不許私爲買賣是爲國
法又云所異者國政布散流言說伯德令等窮舉國做琉球
爲貧民風聞不但遠實且又加害大英國之好名等由敝國
自伯德令逗遛以來舉國官民奉公奔走投廢職業甚至困
疲然不敢流言窮國而墜

貴國之令名又云伯德令所買之東西食物價高昂值未厘清楚也矣等由伯德令所需物件按照時價公平算明但因敝國素無金銀通用故所領價銀存貯庫中僅備器物之用耳安有抬價求利哉又云今時貿易之事此海方狠多屬英屬別泰西國有船往來不得不到這裡若貴國仁待預備賣出需用之物則早日貴國進興得利加富等由敝國地薄產乏逢有他國船來其所需水菜等物猶苦難辦至其預備物件賣之實非國力所及也豈有圖利求富之意哉又云伯德令多有藥材自

英國帶來到這裡若有人不幸抱恙請來到院則英醫勉力醫理等由敝國往古以來傳授醫術於中華得以療病不必用英醫之術伏乞

大人體諒切禀

道光二十九年閏四月初六日

"A prepared petition. Shâng Tingchû, the prime-minister (or regent) of the department of Chungshân in Lewchew, hereby replies, bringing proofs for the truth of his words.

"A few days ago, I respectfully received your excellency's dispatch, in which it is said, 'Your government has treated me very kindly in sending water to my vessel, and giving me fresh provisions, for which I am greatly obliged and thank you; I beg you to set the price for them, and I will accordingly send the money, &c.' Our little kingdom, like a cannon-ball for bigness, can furnish but few productions; yet since your excellency has personally come here from afar, we have managed to send you water and a few vegetables; for this trifling token of hospitality, we beg you not to think of paying.

"You also remark, 'The captain of a British man of war lately in here bought several articles, for which he requested Bettelheim to pay those who sold them; but your government prohibited their receiving the money, and kept them away, by which conduct the good name of the captain of a British man of war is greatly disgraced.' The fact is, in regard to the articles purchased by this captain, the money had already been disbursed from the public treasury, and paid over to the sellers, so that they could suffer no loss; and as we officers always wish to act towards visitors with proper hospitality, I begged him not pay for them. I fear, therefore you have been misinformed as to the sellers having been driven away, and not receiving their money.*

"You further say, 'Bettelheim has written me a letter, in which he mentions two instances when he was disgraced, and many other cases of oppression and wrong done him.' This government has ever behaved towards Bettelheim with propriety, and never in the least degree caused him to be disgraced, nor has it wrongfully oppressed him. And you say he adds, 'When I go out and in, there are persons who affright the common people, and cry out with a loud voice, A Hollander! A Hollander! Shut your doors! Shut your doors!' Now we here commonly call all who come from the West, Holland-

* The truth is, that as the authorities thought I was going to leave in the Mariner, they afforded us great facilities, and a bill was made out in presence of Capt. Matheson of all the things we bought. But the upshot altered matters. When I resorted to the market where the earthenware was bought, the overseer, who had made out the bills, and all purchasers and sellers, were driven off. I wrote repeatedly to the government, but in vain; and at last took the money and threw it down on the spot where the purchase had been made. I could not learn, however, whether the money ever came into the hands of the seller.

ers,* and the term is not at all a disparaging one. Further, officers usually keep their doors shut, but the common people let their's remain open during the day, except the household is going out, when the doors are barred; this is not done to annoy nor as a defense against Bettelheim.

"Again you remark: 'When he (Bettelheim) goes out to purchase articles himself, or when he sends servants to buy eatables, the laws forbid it; and whoever sells to him are regarded and punished as criminals by the laws.' Now the regulations of this country in dealing with foreigners require that official compradors be employed to purchase whatever may be needed, and do not permit private dealings.

"Further you remark, 'It is very surprising that a report should be spread abroad among the people, that Bettelheim and his family impoverish the country by living in it, and that they will make the Lewchewans a poor people; this report is not at all true, and injures the reputation of England.' Since the time that Bettelheim came here, the whole country—officers and people, have had orders to serve him most zealously, and have done so, even to the damage of their own duties and business, until they are quite weary of it; they have not presumed to circulate a report of his impoverishing the land, and thus defaming your honorable country's reputation.

"And again you observe: 'Bettelheim is obliged to pay very high prices for food and other things he buys, and yet he pays the utmost farthing.' The articles which Bettelheim requires are reckoned according to the current and fair market-price; but as no gold or silver coin is current here,† that which he pays is laid up in the government treasury, to be ready for use in making articles: how can we force up the price, and be thus seeking for gain!

"Further; 'In our days, commerce is greatly extending in these seas, English and vessels of other western countries are going to and

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* The origin of the appellation may have been innocent, as indeed they formerly knew only of the Dutch visiting Nagasaki; but at present, in common parlance, *Oranda* means *barbarian*, and is a word used somewhat as *fankwei* is at Canton, to frighten children with.

† Purchases are made here with silver according to its weight, but there are proofs enough of the existence of a currency, and the great consumption of gold and silver. The head ornaments constantly buried with their owners, the extensive trade with Japan, the imports from China, the peddling trade throughout the islands, the mere mention of a *treasury* in a dispatch like this,—amply show that coin or bullion is used.

fro, and will necessarily come into this port; if your government treat them well, and prepare for sale necessaries for their use, the country will soon flourish, and be greatly the gainers by such a traffic.' This country is small and its productions few, and when a foreign ship comes in here, even the water and vegetables she requires are obtained and furnished with difficulty; as to preparing articles for selling to them, it certainly is more than the resources of this kingdom would permit. How then, can we be scheming for gain, and laying plans for enriching ourselves?

"And lastly you say; 'Bettelheim has a large supply of medicines which he brought here from England; if any person is afflicted with disease, request him to come to his house, and the English doctor will zealously do all he can to cure him.' For a very long period, we have practiced the medical art in this country as it is done in China; and in healing diseases, we have therefore no need of employing the English modes of cure.

"I humbly beg your excellency to examine this, and consider these things. An earnest petition. May 27th, 1849."

The conclusion of this letter, of which one most gratifying feature is the omission of prayer for, or even an allusion to our removal, leads me to add a few words on my medical labors.

In the first year of my arrival, I had upwards of fifty patients, most of them suffering from cutaneous diseases—leprosy, psora, lepra, elephantiasis, tumors, &c., just as you have in China. I think the night soil, universally used for manure here as it is in China, without undergoing any preparatory process, and the almost exclusive use of pork as animal food, are among, if not the only chief causes of the prevalence of these disorders. We ourselves, and our poor children, have suffered, and the latter still suffer from psora, in many of its forms. We have obtained some relief by giving up the use of pork and protecting our feet, for the naked feet of the natives (which, before the Preble pitied us, we were obliged to imitate) has no doubt much to do with the frequency of elephantiasis, and other malignant pustules, which from the extremities spread disorder over the whole system. Cataract, leucoma and staphyloma, are not rare, but I only succeeded in getting hold of the hand of a man whose eyes were both covered with leucoma; I led him home, but besides there not being much hope of recovery or relief, he was removed on the second day of treatment by my guard. Several respectable persons from the capital called, and the itch ointment and eye-water promised well; since the death of the king all this has been stopped.

In my visits to families, I met with several cases of heart-rending destitution from want of medical aid. I took medicine to their houses; but on my next visit, bottle, medicine, all, had taken been by the emissaries, and the patients begged me not to expose them to danger and penalties, in addition to the pains they already suffered from illness and want. Since the Nancy Dawson left, I have offered medicines in two cases, which were accepted and used with good effect. Perhaps the express mention made by Capt. Shedden on this topic had some effect. Ophthalmic cases are very frequent, and from neglect or ill treatment many of them lead to blindness.

About the time of the equinoxes, frightful mortality reigns, of which the numerous burials in the cemeteries on both sides of our residence make us mournful witnesses. This year many deaths happened in our neighborhood, and the water of our open wells becoming scarcely drinkable from the mud washed in by the long and heavy rains, I offered the magistrate of Napa twenty dollars to let curbs and covers be made to the wells of this neighborhood. The lying spirit dared to send the money back, accompanied by an official note, in which he told me, though it rained ever so long, that not a drop entered our wells, and they had no need of my money, or of my advice about putting alum or coals into the water. I had also some surgical exercise when the French brig Pacifique was here. I amputated the fore-arm of a sailor in the Nancy Dawson, who had been injured by a shot. He left the fourth day after the operation in a promising state.

To sum up. This station, abstracted from the iniquitous interference of government, has proved no exception to the general way in which newly opened missions proceed; and considering that this is Japan, the want of exception is already in its favor. The divine argument against depraved Israel, "Hath a nation changed their their gods which are no gods," is certainly felt also under the gospel, notwithstanding its being a commandment of the ever blessed God made known to all nations for the obedience of faith. Nor must we forget the singular and peculiar situation of this nation of Lewchew. "Her father was an Ammonite, and her mother a Hittite:"—China and Japan have begotten and foster this bastard people, and the iniquities of both taint their very soul. Your may justly infer the disposition of this government and nation from what you see in the reception they give the doctrines of the cross, and the effect these will exert on them when received. Japan itself is a child of China, in faith, literature, and national morals; and the proverb holds good, "The fathers have eaten sour grapes, and the children's

teeth are set on edge." Here they won't bite into any fruit which China has declared to be sour. To this must be added, that Lewchew, unlike China and Japan, never stood in any connection with foreigners, has had no relation whatever with a Christian nation, nor sent her ships to distant ports. They have "settled on their lees, they have not been emptied from vessel to vessel, therefore their taste remaineth in them, and their scent is not changed." God has now sent them wandering, and they shall wander; they must submit to his divine discipline, and eventually enter the ranks of his tributary kingdoms.

But the Gospel, since the age of miracles closed, has worked its way by means and effects, and its progress has been proportionate to the means employed, and their adaptation to the various modifications the several localities offer. Now, in this respect this mission is left in unparalleled destitution. It would have been much better not to have begun it, than to carry it on in such a heart-breaking way. For though the want of success is certainly much owing to my unworthiness and incapacity, still, in a great measure it may also be accounted for by the want of adequate machinery to carry forward such an arduous undertaking. For what can a single naked hand do towards breaking up all this hard fallow-ground? What am I before this mountain? Not only did the study of these languages—the Chinese, the Lewchewan, and the kindred Japanese, fall on me, and the harassing opposition we experience, retard both myself and Mrs. B., but a great amount of domestic labor, so that often time and strength failed for prosecuting that labor, for which alone it is worth while to suffer these daily hardships and vexations. In this land, "where every prospect pleases, and only man is vile," the difficulty is not to live and work as a missionary, but to live at all, to live and move about as a man. I am persuaded a merchant or a mechanic would be as much opposed here as I am. The means used by government to rid themselves of us are all directed against the animal man; they beat, they pelt, they starve us, when they please; they send us bad provisions, and abridge our locomotion, and knowing we possess a modicum of human feeling, they harass and vex us in endless methods.

Driving off the people from before me is not done so much that they shall not hear religion, as to show that the government can master a foreigner, disgrace him publicly, and teach the people to fly before him as from a wild beast. Of this intention they make no secret, and drive them off when my wife, or the children walk through the streets. When I complain of wrongs, the natives tell me, we must obey the

laws; and as the laws say, they can have no dealings with a foreigner, he may sink up to his waist in a ditch, or in the sea—as indeed was twice my case—and nobody would act wrong if he did not help him out. To make it possible therefore for a missionary to live here as a man, and carry on this mission effectually, means are required, adapted to the peculiarities of this particular ground, but hitherto none such have been employed. I shall, therefore, close this sketch of my operations with a few suggestions.

1*st*. Sound the trumpet in Zion; make this mission known to those who watch the progress of the Gospel. In the Record, a leading English religious paper, not a single notice is to be found respecting this mission, and I suppose because its editors knew nothing of it. Among the multiplicity of objects now engaging the world as well as the church, anything requiring special or even common attention, must be prominently brought under notice.

2*d*. Sound an alarm in the holy mountain of God. The church of God has tender sympathies. Tell her a day of darkness and of gloominess, a day of clouds and thick darkness, has spread over us. I am the man that has seen affliction; I am hedged about that I can not get out; the enemy has made my chain heavy. Now, let the children of God only know my case, and the difficulties experienced in making known the glad tidings of salvation, and we shall not fail to have their tears, their prayers, and their help.

3*d*. Knowing this, that no mission of Christendom is of any private interpretation, it is the duty of all to work together for good. No mission becomes the private property of those who first undertook it, but all and each who approve of the new sphere opened for Christian and philanthropic exertions, are its patrons. A mission like this in Lewchew, in particular, isolated and cut off from regular intercourse with the main-land, approached by only a few straggling ships, not all of whom assist us, and a few rather injure, will scarcely be regarded as likely to be successfully carried on by a mere handful of men at such a distance. We are thankful for the Divine favor which has enabled us to open this new corner in the Lord's vineyard, and we may be sure that if it is his will to prosper the tillage, laborers will be raised up to enter upon the harvest.

4*th*. No half work. Either keep it up efficiently, or give it up altogether. One man to a station like this renders even his efforts almost nugatory. If the mission be at all worth carrying on, let there be at the very least one brother sent to my help, one who can endure hardness as a good soldier of Jesus Christ, shod with the preparation

of the gospel of peace, mild, patient, forbearing, an Abdiel, who in all afflictions, knows for whom he endureth shame, and by whose grace; and yet one who has a forehead of adamant, and can stand reproaches, for all the house of Lewchew is impudent and hard-hearted. If such men are sent here, *utriusque artis periti*, men who trim their way to seek love, and yet like Jeremiah, are born men of strife and contention to the whole earth, I will joyfully sit at their feet, be guided by their counsel, and quickened to increased activity by their zeal and example.

5th. The mission imperatively requires the aid of an educated Chinese, who understands his own language, and can speak the court dialect fluently. No missionary can get along among this people without a good assistant in Chinese, for even the common people understand that character, and he will often wish to show them a book. There is also much writing to be done with compradores and with the authorities; so much, in fact, in my own case, that I have been obliged to give up writing out accounts with my purveyors, and am afraid I must curtail my correspondence with government, though that is now the only channel open for influencing those in power. Some dispatches occupy me an evening and forenoon in composing, inscribing in my copy-book, and writing out a fair copy to be forwarded.

6th. In my present position, I feel the want of a European servant to look after many things, which require and consume my time; and what if, as a last resort, all native assistance be forbidden us by the rulers? Yet this necessity would be less, if a missionary brother and his family came to our aid.

7th. Friendly exertions with merchants, whose ships now fret all waters, must not be neglected; and I am sure some can be found who will allow their captains to turn in here. Lewchew is in a queer location it is true, and a position somewhat further north or south, would have placed Napa in the course of ships bound to Canton or to Shánghái; but placed as she is, let us beg benevolent merchants whose ships sail between Shánghái and Sydney, Canton and San Francisco, or China and the West coast of the Americas, to have them touch here. The laying open the gold in California may be regarded as a design of Providence to push gold seekers between Asia and America upon Japan and the isles afar off. There are resources enough in Lewchew to make it an object with western nations to keep a lookout here, and I hope commerce will soon come to the help of Christianity.

8th. No efforts should be spared to induce England and the United States to send their ships, and survey these waters more minutely. Surveying ships in this neighborhood, and a man of war in this

port, would do good, if their officers and crews conducted as became Christians. I do not mean they should bombard these towns, but those who have power can speak with power. God has given Christian nations power in this world, and they must show the rod, as Moses did when he stood before the rock with it in his hand, when the rock will otherwise neither hear nor yield its native waters. Lord John Russell, in a speech made in the House of Commons on the 22d of Feb., 1848, said, "He contended, that in a foreign country, British subjects had a right to be protected by the public force of this country. The executive government would be greatly to blame if it gave less protection to British subjects now than in former times, and if it allowed the name of an Englishman to be less respected than it hitherto had been." Now then, why should not English subjects, or their friends at home and in China, openly claim protection for them against oppression, ill usage, and public disgrace in Lewchew? "The earth is the Lord's and the fullness thereof:" who can forbid man to visit any part of God's earth? Why then should an English subject not be permitted to reside here? Have we by treaty with China bound ourselves not to visit Cochinchina, or Siam, or Tibet, or Corea? Suppose that Lewchew stands in the same relation to the Celestial Empire that these countries have stood, and perhaps still stand; even then none can oppose our residing here, or declare it against the faith of our treaties.

But admitting, for argument's sake, this to be a Chinese tributary, is it on this ground to be considered like the interior of China, which our generosity, and perhaps also just caution, have shut to us for the present? At a point of time when the brazen gates of Japan are so near to be burst open, is it reasonable or prudent, that Christian governments should look on quietly at the insults heaped upon a fellow Christian, at the Japanese frontier? Is it not an insult to drive a man back from a ferry, which every peasant is allowed to cross and recross fifty times a day? An English officer has here bought goods, a bill of which purchase was regularly made out, and the poor sellers are not permitted to receive payment. A native gentleman once accompanied me for some distance on my way, not minding the threats and shouts of spies; he was dragged from my side, dragged away by the beard, and cruelly beaten for no other sin than that he walked a few steps in friendly conversation with the English barbarian. Another Lewchewan, whose heart was attracted by the excellence of our faith, betrayed by his partiality to a foreigner, whom he was not afraid to call "father," was dragged from our neighborhood, and we have never

learned what became of him. Servants who formerly delighted to join in our family worship, are now "permitted," because commanded, to run from their master's house, simply because the name of Jesus had been mentioned to them. Similar facts, showing that this nation is trained—yea, forced, to abhor the names of foreigner and Christian, besides the many instances of personal obloquy mentioned in this paper, this Government has heaped upon us—do they not call every Christian and civilized power, to speak a word to stay the nuisance? And what if we be quite ejected, by open force or starvation? If I rightly understand the measures the Lewchewan authorities now employ against us in our very kitchen, and their open interference with everything of a domestic nature, we are not far from such a catastrophe. We drink our water for money, our wood is sold unto us, and yet we can not order what we find necessary for our health, nor can we get a workman into the house to make or repair utensils for our use.

The transition from respect to an utter disregard of all civility towards us was sudden. This whole nation is like a machine, the key to which is exclusively in the hands of the rulers? A move in any direction is no sooner indicated, than the whole current rushes thitherward. Can any one suppose our disgraceful expulsion will promote the interests of Christianity, or facilitate our intercourse with Japan? I can assure you none in the world. The eyes of Japan are upon us. Our ejection from Lewchew, an act which would not be simply that, but a submission of the foreigners to their law—submission, because military arms are not, though stones, sticks, famine, and cruel vexations are employed against us—will disgrace England as much, and in its moral effect be tantamount to the dismission the American Commodore had sealed on his forehead at Yedo. Do not think such events pass off in Japan for trifles. They are played off as such to the inexperienced stranger, and his pardon is begged for them as for any other common blunder by chance committed against him; just as they would beg my pardon after having pelted me, by saying, children or rude peasants had from inadvertency forgotten their instructions to behave politely towards me, or had intended to strike a bird and missed, the stone finding its way to the wounded spot; but no sooner has the excuse grown a little stale, than the insults are repeated, and the mistakes dished up to the people at large as victories over Christians or Christianity, and perhaps a battle lost against Japan can not do more to elate their pride, and feed their enmity. One of the great reasons that forbid my leaving, believe me, is to prevent or at least retard, shame and reproach to fall upon Christianity. Our defeat is the defeat of our

country and religion; honor and duty bid us to hold fast our confidence, and our faint hope firm to the end, and stand, a brave phalanx of soldiers of the cross, as long as we are helped and supported by God through Jesus Christ our Lord.

And now men of Israel, help! Remember, a son of Abraham, I have become a Gibeonite to help the Gentiles to an inheritance in the Canaan of God. For what am I doing here but hewing wood and drawing water, the first rough and menial service, by which the unshapely block is torn from the quarry of nature, to be subjected gradually to the smoothing tools of civilization and religion. Behold, I, and the children which God has given me, and the wife of my youth, life, and substance, and comfort, all we are and have, are laid upon the altar of God for the Gentiles' sake; will not a Gentile brother, whom grace has brought into the commonwealth of Israel, feel it his duty to come over and help us, and assist the elder brother in his toils and hardships endured for the gentiles' sake? Spread your skirts over this widowed Ruth, who has left father and mother and the land of her nativity, and is come unto a people not known heretofore, a nation meted out and trodden under foot, for no other reason than the glory of God, and the advancement of his kingdom of righteousness and truth. Do at least send us letters of comfort and advice. Perhaps our stay here is, for reasons unknown to me, inadmissible; perhaps the due time of relief has not yet come for these outskirts of the world; who knows but our's is a case similar to Ezekiel's, when the Lord directed him, "Prepare thy stuff for removing; it may be they will consider, though they be a rebellious house."

My dear brother, I need not ask you to excuse my length; I am tired of it myself, but could not cut it shorter. One of old said he had not time to be short; as for me I have not ability to write a short letter, if I have to say much. To say much and concisely is the gift of good writers, and I must be thankful for getting through my matter anyhow.

Believe me,

Your's in the bonds of the Gospel,

B. J. Bettelheim.

P. S. Since the preceding was written, information has been received from Dr. Bettelheim up to Dec. 28th, 1849, at which time he and his family were in good health. The same system of watching his motions whenever he goes abroad is kept up by the spies; and even when Mrs. Bettelheim goes out with him to make a diversion in his favor, by drawing part of their attention of herself, their number is increased, in order to prevent either of them quietly addressing the people. Speaking of the hindrances they put in the way of going out on the Sabbath, the recurrence of which they are well aware of, he says: "They make preparations the day before, doubling the guard and look-

out men on every station, so that when I go out to my work, in whatever direction, I find these emissaries at the end of every lane, besides forerunners going before crying, The barbarian! The barbarian! Shut the doors! Shut the doors! Besides this, there is a cordon inclosing me round about, sometimes not less than two yards' distance."

In order to elude them, he has screened himself in a thicket till evening, and then suddenly shown himself in the crowded market of the capital, but his success has not been much more. "Surprise has tamed the enemy—so I thought—and I am granted half an hour to address the wondering multitude. But the enemy is not tame; he is on the alert, and if there is a pause of half an hour, it is used to gather the troop, and on they come, bearing long and heavy bamboos, striking upon the naked bodies of the people as if they were a mass of cattle, and crying out, Why did you not run? Why did you not run?—thus betraying all the more plainly that it is they who teach the people to flee from us as before wild beasts."

Art. II. *Letter to the Editor of the Chinese Repository respecting the objects to be had in view in translating Elohim and Theos.*

Mr. Editor,

The following thoughts have been suggested by the arguments employed in the controversy concerning the name of God in Chinese, which will probably not be new to your readers, but as the question must shortly be decided, so far as relates to the forthcoming version of the New Testament, it may be worth while to call attention to a few of the most important points to be considered.

It is to be borne in mind that in reference to the translation of אלהים and Θεος, there are two distinct questions. The first is, what term shall be used to translate these words when they refer to idols or false gods. On this question it is believed there is no dispute. The second is, what term shall be employed to translate the words אלהים and Θεος when they refer to the true God. It is on this question that the difference of opinion exists. It was formerly contended that the name of the highest deity known to the Chinese should be used as the designation of the true God. This position is now abandoned as untenable. It seems to be so plainly necessary that a generic name should be employed as the designation of the true God, in common with the gods worshiped by the heathen, that all parties admit that the term to be sought for is the generic name for *god* in the Chinese language. A hasty glance at the arguments published on this question shows, however, that the parties are not in fact seeking the same thing, though they call it by the same name. The one is seeking for "the name of the highest genus or class of

beings to whom the Chinese offer religious worship." The other is endeavoring to find "the name of the being, or class of beings, to whom the Chinese ascribe the highest attributes." With these views of the nature of the term to be sought, it is not probable that they will ever be able to fix upon the same word. They must first agree as to the meaning to be attached to the phrase, "the generic name of God." To determine the meaning of this phrase, it is necessary to fix the sense in which the word *god* is used. It may be used for God by way of eminence, or the true God. The phrase would then mean—"the generic name of the true God." But this expression has no intelligible meaning, and this sense of the word *god* in the phrase in question, must therefore be rejected. There can be no such thing as the generic name of an individual, unless the expression be construed to mean the name of the class or genus to which the individual belongs.

There is but one other sense in which the word can be used. If it is not here used by way of eminence, it must be generic, and may be regarded as the translation of *Elohim* and Θεος. The generic name for *God*, is the same as the generic name for *Elohim*, or for Θεος. A generic name is the name of a genus, that is, of a class all the individuals of which possess certain properties or qualities in common. Every individual possessing these common properties may be designated by the generic name, whatever differences there may be in other respects. The generic name of *God*, or *Elohim*, or Θεος, in the Chinese language is the name by which the Chinese designate that genus or class of beings which in English is designated by the word *God*, and in the sacred Scriptures, by the words אלהים and Θεος. Now nothing is easier than to ascertain what class of beings is thus designated, or in other words, what those common qualities are on account of which the individuals composing this genus are classed together under the same appellation. We find that by the usage of the holy Scriptures, the words *Elohim* and Θεος are applied to any object to which men offer religious worship. The English word *god* is constantly used in the same way. An English writer does not stop to inquire what are the attributes ascribed to a being, in order to know whether the word *god* is applicable or not. He is satisfied if it appear that religious worship is offered to the being in question. If men offer to any being that worship which is due to Jehovah alone, that object is properly called their *god*, whatever attributes it may possess, or whatever attributes it may lack. The attributes common to this class of beings are not *divine* attributes, if by *divine* be meant

that which is peculiar to the God of the Bible. The words אלהים Θεος, *God*, are alike applicable to Jehovah, and to all the vile and senseless things worshiped by the heathen. There is but one characteristic common to all the beings designated by these words, and that is, that they are objects of religious worship. The name by which the Chinese designate this class is the term by which the words אלהים, Θεος, *God*, must be translated into the Chinese language. They can not be properly represented by any other term. Any term which excludes a portion of the class, is not the name of the class; that is, it is not the generic name of *god*. A word must be found which shall be applicable to this whole class, and if no such term exist in the language, one must be introduced. Without such a word, the claim of Jehovah to be the only living and true God, the only proper object of religious worship, can never be clearly set forth. If there were no such word, the very necessities of thought, as the knowledge of Christianity advances, would soon force some word into such a use.

Here, however, we are happily relieved from all difficulty. No one denies that the Chinese have a term which they use to designate the class of beings whom they worship, and it has been abundantly proved that that term is *shin* 神. It has been clearly shown that this word is the designation of a class which includes all the objects worshiped by the Chinese. It may be considered, therefore, as a settled question that the class of beings designated in Scripture by the words אלהים and Θεος, the Chinese designate by the word *Shin* 神. This then is the generic term for God in the Chinese language. But it is admitted that *Elohim* and Θεος, even when used for the true God, should be rendered by the generic term for *god*. They should therefore be rendered by 神 *shin*.

It has been argued that *ti* 帝 is the generic name of *god*. The only way in which an argument can be constructed in favor of this proposition, is to assume that "the generic name of God" means "the name of *the being* to whom the Chinese ascribe the highest attributes," or of "the *class of beings* to whom they ascribe the highest attributes." This again is based on the assumption that the word *god* in this phrase means the "being, or class of beings" to whom are ascribed the highest attributes; or in other words that it means the true God. We have already shown that this sense is untenable. But if the phrase means "the name of the class of beings designated by the word *God*," *ti* 帝 is not the generic name of God,

for it is not pretended that the word is applicable to the whole of this class. The whole argument by which it is thought that *ti* 帝 is proved to be the generic name of God, consists in proving the fact that it is applicable to a very limited number of the beings called *gods*. That is to say, it is applicable only to a small number of the beings worshiped by the Chinese, which all who speak the English language call *gods*.

The proof that *ti* 帝 is a generic term for *god* is based upon the fact that it is the designation of the highest objects of worship known to the Chinese, and also of several other beings who are worshiped. But to prove a term generic, it is not enough to show that it is applied to several individuals of the same class. The word *hound* in English is not a generic term, because it is not applicable to a genus, though it designates a portion of a genus. The arguments which prove that *ti* 帝 is generic for the genus *deus*, would equally prove that *hound* is generic for the genus *canis*. If one tells me that a *greyhound* is not a *dog*, I have a right to know what peculiar qualities exclude it from the genus which it so much resembles, and in which it is commonly included. So when we are told that a *ti* 帝 (when the word refers to an object of worship) is not a *shin* 神, we have a right to know why this class of worshiped beings should not be included in the same genus with other worshiped beings, and whether it is not in point of fact so included by good native writers of the language.

But supposing the proof adduced in this case to be conclusive, from what source is it derived? For the most part from books written thousands of years ago. It is proper to consult such books on a question like this, but they are not the court of final appeal. These ancient classics are not the only witnesses whose testimony should be heard when the question relates to the meaning of words in daily use among the people. The Christian missionary certainly will feel bound to inquire of those for whom he writes, and to whom he speaks, what meaning they attach to words which he proposes to use in instructing them. Let him go to the temples. He finds them full of idols. He exclaims, "These, these, are their *gods*." Isaiah would have mourned over the worship of many *Elohim*, and Paul would have told the deluded worshipers that their Θεοι were worthless and vain. Let him inquire of the worshipers what they call them, and he will be told that they are *shin*. The tablets and inscriptions give him the same information. He now tells them that, "There is but one *Ti* in the universe—that these *shin* are not *ti*—that they should cast away their *shin*, and worship none but *Ti*." Now the emperor of China is

a *ti*. What then, would the hearers understand from such an address? A single experiment will be sufficient to satisfy any one who will make it. It is a simple matter of fact, to be determined not by arguments, not by long quotations from ancient works, though these have their use in illustrating the subject, but by the hearing of the ear. Do the Chinese of the present day call their *gods*, *shin*, or do they call them *ti*?

The fact is, *shin* would long since have been adopted, but for two or three objections. The principal one is, that it is not used for God by way of eminence. This, however, is a matter of usage, and does not affect the general meaning of the word. This usage can easily be introduced without any violence to the genius of the language, and indeed already prevails, to a limited extent, in the colloquial dialect of some parts of China. Even *ti* is not free from this objection; for however it may have been used anciently, it is not so used now, in the language as spoken by the people.

The objection that the word has other meanings may also be urged against *ti*, which, in its ordinary acceptation means *ruler*. It is said that *shin* means *spirit*. In the translation recently published of the quotations in the *Pei-woon Yun-Fú*, under the word *shin*, we read of the "spirits of the woods,"—"of the hills,"—"of the streams:" we read also of "presenting offerings to the spirits,"—"doing obeisance to (worshiping) the spirits,"—"propitiating the spirits,"—"sacrificing to the spirits." Are not the beings here spoken of precisely such as in the Scriptures are called θεοι and *Elohim?* If *shin* ought never to be rendered by the word *god*, it can not be rendered in Hebrew or Greek by *elohim* or *el*, or by θεος. If so, then of course, *el* or *elohim*, and θεος can not be translated by *shin*, in translating from Hebrew or Greek into Chinese. Yet those who contend that *shin* never means *god*, propose to use it as the translation of those terms in the new version of the Scriptures, just as it has been used in every former version, when the words refer to false gods. They must be held chargeable with inconsistency until they abandon this use of the word, or admit that it is the generic term for *god* in Chinese.

The difficulties of this question are neither removed nor diminished, but rather increased, by transferring a foreign word as the designation of the true God. What is required is a word corresponding to the word *god*, applicable alike to the true God and to false gods. To speak of Jehovah, or Aloah, would be to speak in riddles, unless it be added that this is *the God* whom we are bound to worship and obey. What word shall be used in giving this information?

L. N N.

[*Note.*—The remarks of our Correspondent commend themselves to the candid inquirer into the merits of the terms proposed in former articles in this work. We beg his permission to append a few general remarks to his letter, in reference to the whole subject, and for the purpose of recording the various steps of the discussion. We refer here to a letter just issued by missionaries of the London Missionary Society, addressed "To the Protestant Missionaries laboring at Hongkong, and the Five Ports in China." It is dated Shánghái, Jan. 30th, 1850, and is signed by Messrs. Medhurst, Stronach, Milne, Lockhart, Muirhead, and Edkins.

Without remarking upon the circumstances under which this document is issued, or the position its writers assume, and their "determination not to adopt a version of the Scriptures in which the term *(shin)* is so employed," we here quote the eight objections they bring forward to the use of *shin:*

"1. *Shin* never has been employed by any Chinese writer to designate God by way of eminence, and would, if so used, in the version of the Scriptures, involve an *absurdity* in the estimation of every well-educated Chinese.

"2. The real meaning of *shin* is *invisible being* or *essence*, and as such is used and understood by the Chinese in the sense of *spirit*. It is applicable as well to the spirit of man, and the living principle in irrational animals and plants, as it is to the highest being of whom the Chinese have any conception. A term, therefore, which is common to all these, can not convey any idea of *Divine nature*.

"3. Although some of the spirits, who are called *shin* by the Chinese, are worshiped, *shin* does not necessarily mean a worshiped being, neither does the use of it convey in itself the notion of divine worship, nor imply that beings so designated ought to be worshiped. Worship with regard to the *shin* is an *accident*, not an *essential element*.

"4. The term *shin* being applied to the spirits of heaven, earth, and man, to invisible beings both good and bad, high and low, honored or derided, is, in its general acceptation, equivalent to the word *spirit* in western languages. To say, therefore, that there is but one *shin*, and no other, that Jehovah knows of no other, and that the devils believe this, is to utter what, according to the meaning of the term, as used and understood by the Chinese, amounts to a falsity.

"5. The word *shin*, when used in the possessive, as belonging to a person, must, according to the *usus loquendi* of the Chinese, be understood of the spirit possessed by that person, and not the god worshiped by him. Hence the phrase "my God," or the "God of Abraham," could not, if *shin* were employed, be intelligibly expressed in Chinese, without a circumlocution.

"6. The word *shin*, when used in connection with sacrificing to the god of a progenitor, must be understood as conveying the idea of sacrificing to the manes of ancestors.

"7. The word *shin* being the most expressive term in the Chinese language for *spirit*, whether concrete or abstract, we should, were it used for God by ourselves, or by others whom we might be unwilling to offend, be deprived of a most useful term in its proper and legitimate acceptation, compared with which no other term in the language is so definite.

"8. The word *shin* having been rendered *spirit* by the best European Sinologues, and used in the sense of *spirit* by the Roman Catholic writers in China, whose influence throughout the country is more extended than that of Protestants, there is little chance of the latter being able to establish a *usus loquendi* in favor of their own mode of employing the word, particularly when that mode is denounced by the Chinese themselves as wrong."

We have not time now to remark upon the character of these objections, and there is little in them which has not already been brought forward; but we are not willing that gentlemen standing in the position that Messrs. Medhurst, Stronach and Milne do as the delegates of their fellow-mission-

aries to revise the New Testament, should separate themselves from the Committee at large, and assert that the insertion of such a term as *shin* for the translation of *theos*, will "render the whole work unclassical and contemptible," without entering a protest against it. Some of those whom they represent, believe *shin* to be the best word, all things considered; and to designate the revision by such epithets is unnecessary and unseemly.

The writers then mention the discussions which have been held at Shánghái respecting the adoption of *Sháng Shin* to mean the *High God*, and of *Pi shin* to denote *that God*, or God by way of eminence, in compliance with the recommendation of Mr. Mellor of the B. and F. Bible Society, and the rejection of both terms. They then quote the remarks of scholars and others in England and America, who have read the arguments used on both sides, and propose that *Aloah* be transferred. This wordis found in the Syriac inscription (See Vol. XIV, pp. 202, 224, note 5) for the proper name of Jehovah, in the phrase *Chin Chú O-lo-o* 眞主阿羅阿. Dr. Medhurst and his collaborators in this letter, propose this word to be used as the appellative name of God, and that it be accompanied by the following explanation: "Wherever Aloah is used, it refers to the beings whom men sacrifice to and worship. They do not know, however, that the most honorable and without compare is only one Jehovah, besides whom no other ought to be worshiped. Jehovah is the proper name of Aloah." In support of this plan of transferring a word, the writers adduce four reasons:

"1. We can not go wrong in so doing. We can not be said to use an improper word. It is sanctioned by the Scriptures: we are therefore right in employing it, unmistakably and incontrovertibly right.

"2. We free ourselves thereby from all mixture with Chinese superstition. Those who employ the term *shin*, are ever in danger of having it coupled, at least in the minds of the heathen, with *kwei*, evil spirit. *Shin* and *kwei* are correlative terms, and are generally classed together by Chinese speakers and writers. In doing which, the *kwei* is put first. The term also includes an invariable reference to the Chinese system of the *yin* and the *yáng*, from association with which the native mind can not escape, if the term *shin* be used. The word *ti* also, even when referring to the Supreme, does not allude to a being of infinite perfections like Jehovah. But, by the use of the transferred term, we free ourselves at once from all these shackles, and are left at liberty to give our own views of the meaning we attach to Eloah, whether in the monadic or generic sense.

"3. We are violating no rules of language; no philological difficulties lie in our way, but those inseparably connected with a new term, which will be rapidly decreasing every day, from the first moment after we have employed it, until they have entirely disappeared."

"4. We are much more likely to succeed in creating for ourselves a *usus loquendi*, by adopting a new term and translating it, than we are by taking an old term, diverting it from its proper sense, and applying it to a use utterly revolting to the philological taste of the people."

They say in reference to the whole subject, "that the time has come when a stop ought to be put to this protracted controversy. The advocates of both terms have found that objections lie against both; the advocates of *ti* are willing, on account of the difficulties which lie in the way, to retire from the contest, and adopt the transferred term; the advocates of *shin* acknowledge their difficulties, but seem resolved to abide by their favorite word, with a definition."

No one will question the desirableness of settling the controversy, and no one wishes to throw any obstacles in the way of such a consummation. No term has been proposed for the generic name of God, against using which strong arguments might not be urged; *tí, sháng-tí, tien-tí, shin, chú, chin chú, chin shin, aloah*, all of them are open to objections; but which one shall be taken, as on the whole, the least objectionable? Uniformity among the whole body of Christian writers in Chinese on this vital point is a great object, and one for which every one will, we think, be willing to concede something. We would here add, that it is a subject worthy of consideration, by those missionaries who write in Chinese, whether they ought not to conform to one way of writing all proper names, and not use different characters to express them. For instance, we have seen Jehovah written *Yé-ho-hwá* 耶火華, *Yé-ho-hwá* 耶賀華, *Yé-ho-hwá* 耶和華 *Yé-hwá* 耶華 *Yé-hwá* 爺華, and *Yáu-hwá* 耀華. Dr. Medhurst writes 阿羅訶 for Aloah instead of 阿羅阿 as it is on the Syriac monument itself. The characters for other names are altered or abbreviated in a similar manner, tending to make great confusion in the minds of natives, unacquainted with the original languages. For the name *Jehovah*, we prefer 爺華 to every other way of writing it.—*Ed. Ch. Rep.*]

ART. III. *Topography of the province of Húpeh; list of its departments and districts; description of its principal towns, notice of its rivers, lakes, productions, &c.*

THE province of Húpeh 湖北 or Northern Lakes, formerly constituted part of the province of Húkwáng, and is still under the superintendence of a governor-general, styled *Liáng Hú tsungtuh*, who rules over the united province, and has his residence at Wúcháng fú. The area of Húpeh is between 68,000 and 70,000 square miles, extending from lats. 29° to 33° N., and longs. 109° to 116° E.; it is nearly of a rectangular shape, and enjoys so many advantages of temperate climate, fertile soil, navigable rivers, and beautiful lake and mountain scenery, that it is called the Granary of the Empire. It is bounded north by Honán, east by Ngánhwui and Kiángsí, south by Húnán, and west by Sz'chuen and Shensí.

Húpeh is celebrated for its lakes, and though the largest lake in China is found just across its southern frontier, still the entire lacus-

trine area in Húpeh is the greatest. The following list includes all of any importance In Wúcháng fú, are found Liáng-tsz' hú 梁子湖; Fútau hú 斧頭湖 or Ax lake, Tsingning hú 清寧 or Clear-calm lake, and Weiyuen 漳源 lakes. The first of these four lies east of the capital, and is connected with Ax lake by a conduit, forming a water communication across the bend of the Yángtsz' kiáng at this place. In Hányáng fú are eight lakes, none of them of any great size, viz. Mienyáng hú 沔陽湖, Peh-ní 白泥 or White Clay lake, and Chihyé 赤野 or Wild lake; these three are rather arms of one large lake inclosing an island, than separate sheets of water. Niú hú 牛湖 or Cow lake is an expansion of one of the mouths of the Hán R., which empties in just above Hányáng. Tá-peh 大白 Large White lake, Hungmá 紅馬 or Red-horse L.; and Sán hú 三湖 all join their waters, and empty into the Hán R. The Yáng-yeh 楊葉 or Willow-leaf lake, and the Sántái 三台 or Three Terrace lake, form one sheet of water, inclosing several islands, on one of which is the town of Tienmun. In Kingchau fú are found the Sánkáng hú 三岡湖, which unites with the Kiun 均 lake, and the Peh-lien 白蓮 or White-lily lake; their waters flow both north into the river, and south into Tungting lake. These comprise all the lakes of any note.

The rivers of Húpeh are numerous and large. The magnificent Yángtsz' kiáng flows through its entire breadth, and receives the waters of many tributaries, the largest of which are the Hán kiáng 漢江 on the north, and the Tsing kiáng 清江 which joins it near I-cháng. Besides these two important streams, there are the Pá ho 巴河, the Po-ting ho 岐亭河, near Hwángchau fú, the Lung ho 龍河, and the Wú-hú 武湖 rivers, east of the Hán R. The Hán river (from which one of the famous Chinese dynasties took its name) rises in Shensí , and drains the southern declivities of the range of hills near the Yellow river, drawing its waters from most of the southern departments of Shensí and Honán, and the northern half of Húpeh, a region of upwards of eighty thousand square miles. Its entire length is not far from 300 miles. The Tsing kiáng, or clear river empties the drainage of the southwestern districts into the Great river.

The size of this important province differs but little from that of Kiángsí or Shántung, but the productions and manufactures are more varied. The states of Virginia and Missouri in the United States, are each of them nearly of the same size as Húpeh ; it is also about

twice the area of Portugal, or three times that of Ceylon, a little more than that of the Bombay Presidency, or a little less than that of the island of Celebes. Its population in 1812 was 270,370,098, which gives an average of 389 persons to a square mile. Húpeh is divided into eleven departments, which are further subdivided into 7 *chau* and 60 *hien* districts, according to the following list.

I. *Wúcháng fú* 武昌府, or the Department of Wúcháng, contains ten districts, viz: one chau and nine hien.

1 江夏 Kiánghiá,
2 咸寧 Hán-ning,
3 嘉魚 Kiáyü,
4 蒲圻 Púkí,
5 崇陽 Tsungyáng,
6 通城 Tungching,
7 武昌 Wúcháng,
8 大冶 Táyé,
9 通山 Tungshán,
10 興國州 Hingkwoh *chau*.

II. *Hányáng fú* 漢陽府, or the Department of Hányáng, contains five districts, viz: one chau and four hien.

1 漢陽 Hányáng,
2 漢川 Hánchau,
3 孝感 Háuhán,
4 黃陂縣 Hwángpí *hien*,
5 沔陽州 Mienyáng *chau*.

III. *Ngánluh fú* 安陸府, or the Department of Ngánluh, contains four hien districts.

1 鍾祥 Chungtsiáng,
2 京山 Kingshán,
3 天門 Tienmun,
4 潛江 Tsienkiáng.

IV. *Siángyáng fú* 襄陽府, or the Department of Siángyáng, contains seven districts, viz: two chau and five hien.

1 襄陽 Siángyáng,
2 宜城 I´ching,
3 南漳 Náncháng,
4 棗陽 Tsáuyáng,
5 光化縣 Kwánghwá *hien*,
6 穀成州 Kuhching *chau*,
7 均州 Kiun *chau*.

V. *Yunyáng fú* 鄖陽府, or the Department of Yunyáng, contains six hien districts.

1 鄖縣 Yun *hien*,
2 房縣 Fáng *hien*,
3 保康 Páukáng,
4 竹山 Chuhshán,
5 竹谿 Chuhkí,
6 鄖西 Yunsí.

VI. *Tehngán fú* 德安府, or the Department of Tehngán, contains five districts, viz: one chau and four hien.

1 安陸 Ngánluh,
2 雲夢 Yunmung,
3 應城 Yingching,
4 應山 Yingshán,
5 隨州 Sui *chau*.

VII. *Hwángchau fú* 黃州府, or the Department of Hwángchau, contains eight districts, viz. one chau and seven hien.

1 黃岡 Hwángkáng,
2 蘄水 Kíshwui,
3 蘄州 Kí *chau*,
4 廣濟 Kwángtsí,
5 黃梅 Hwángmei,
6 羅田 Lotien,
7 麻城 Máching,
8 黃安 Hwángngán.

VIII. *Kingchau fú* 荊州府, or the Department of Kingchau, contains seven hien districts.

1 江陵 Kiángling,
2 松滋 Sungsz',
3 枝江 Chíkiáng,
4 宜都 I'tú,
5 公安 Kungngán,
6 石首 Shihshau,
7 監利 Lánlí.

IX. *I'cháng fú* 宜昌府, or the Department of I'cháng, contains seven districts, viz: two chau and five hien.

1 東湖 Tunghú,
2 長陽 Chángyáng,
3 長樂 Chángloh,
4 鶴峯州 Hohfung *chau*,
5 歸州 Kwei *chau*,
6 興山 Hingshán,
7 巴東 Pátung.

X. *Shínán fú* 施南府, or the Department of Shínán, contains six hien districts.

1 恩施 Nganshí,
2 宣恩 Siuenngan,
3 利川 Líchuen,
4 來鳳 Láifung,
5 咸豐 Hánfung,
6 建始 Kienchí,

XI. *Kingmun chau* 荆門州, or the Department of Kingmun, contains two hien districts.

1 遠安 Yuenngán,
2 當陽 Tángyáng.

I. *The department of Wúcháng* includes much of the eastern part of the province; its surface is low and marshy; many lakes are found in its borders, and the proximity of the Yángtsz' kiáng offers great facilities for transporting its produce. The city of Wúcháng lies on the eastern bank of the Great river, at the junction of the Hán kiáng, and opposite to the city of Hányáng fú. All accounts concur in the great population congregated in this spot, the land and water both being covered with inhabitants; London and Yedo alone can compete with it, for no other place in China presents an equal number of human beings on the same area. A fire broke out in the suburb of Hánkau, 漢口 opposite Hányáng in 1833, which was reported to have burned seven days, destroying a great amount of merchandise with the wooden dwellings. The river, here five hundred miles from the ocean, is a league broad, and deep enough to carry the largest Chinese vessels.

A recent traveler thus speaks of the approach to this mart, which may be regarded as the centre of China in a commercial view. "The night had already closed in when we reached the place where the river is entirely covered with vessels of all sizes and forms, congregated here from all parts. I hardly think there is another port in the world so frequented as this, which passes, too, as among the most commercial in the empire. We entered one of the open ways, a sort of a street having each side defined by floating shops, and after four hours of toilsome navigation through this difficult labyrinth, arrived at the place of debarkation." He further remarks, that "for the space of five leagues, one can only see houses along the shore, and an infinitude of beautiful and strange looking vessels in the river, some at anchor and others passing up and down at all hours." The coup-d'œil of these three cities is beautiful, their environs being highly cultivated and interspersed with the mansions of the great; but he adds, "If

you draw near, you will find on the margin of the river only a shapeless bank worn away with freshes; and in the streets, stalls surmounted with palisades, and workshops undermined by the waters, or tumbling to pieces from age. The open spots between these ruins are filled with abominations which diffuse around a suffocating odor. No regulations respecting the location of the dwellings, no side-walks, no place to avoid the crowd which presses upon one, elbowing and disputing the passage, but all get along pell-mell in the midst of cattle, hogs, and other domestic animals, each protecting himself as he best can from the filth in his way, which the Chinese collect with care for agricultural uses, and carry along in open buckets through the crowd."

II. *The department of Hanyáng* lies west of the preceding, between the river Hán and the departments of Ngánluh and Kingchau; its chief town is a little north of the provincial capital. There is a large trade here in paper. The lakes in the department produce a great variety of wild fowl, and the orchards of fruit in this region are celebrated. Near the city itself lies the hill *Tá-pieh* 大別山, Great Dividing Mt.

III. *The department of Ngánluh* lies north-west of the preceding, in the bottom lands of the Hin R.; these fertile fields supply the inhabitants with most of their breadstuffs. The capital partakes of the same commercial advantages as Hányáng.

IV. *The department of Siángyáng* lies north of Ngánluh, bordering on Honan, and its chief town is on the banks of the Hán R. The surface of the country is mountainous, except near the river; gold is washed out of the rivulets in some places in this department; and within the precincts of Kien chau is a very high mountain, consisting of twenty-seven summits, and inclosing twenty-four lakes in its circuit. Other mineral substances are drawn from these mountains. Siángyáng fú was known in the days of Confucius as the capital of the Tang state; it afterwards belonged to the Tsú state.

V. *The department of Yunyáng* lies in the northwest of the province, between Honán and Shensí, and having Siángyáng and Ichang on south. The mountains are said to produce tin. A high peak, called Tieh-kiuh ling 鐵鴝嶺 lies in the extreme west of the department.

VI. *The department of Teh-ngán* lies east of Siángyáng, and north of Hányáng, along the borders of Honán; the region is rough, like the districts further west. Among the productions of this department is the singular substance called *peh lah*, an excretion produced by an insect, whose larva envelops itself in wax; the inhabitants collect the wax, and use it for the same purposes as that of bees.

VII. *The department of Hwángchau* occupies all the southeastern corner of the province north of the Great river, having Wúchâng fú on its north, and Ngánhwui on its east. The situation of the chief town is highly favorable for trade, and much of the traffic of this fertile region find its way to it. In the district of Lotien is a famous fountain, whose waters are highly prized for making good tea. Opposite the city itself, in the river, rises the island of Peh-kwei, or White Tortoise I., noted for the number of large tortoises found on it, which are often kept by persons about their houses; a species of very small size is also common, which are domesticated, and even carried about the person. The Chinese fable that a soldier was once pursued by his enemies on this island, and to escape them leaped into the river, when one of the huge tortoises lying near the shore took him, as the dolphin took Arion, upon his spacious back, and safely carried him to the opposite bank. The grateful soldier fed the reptile for a while, and then set him at liberty.

VIII. *The department of Kingchau fú* is situated on the southern borders of the province, between Hányáng and Ích'ing fú, and south of Siángyáng, forming one of the richest and largest departments in the province. Its quarries are noted for the fine quality of inkstones they furnish—an article the Chinese literati are very curious in. A Manchú garrison is maintained at this city, which is regarded as one of the keys of China.

IX. *The department of I'chang* was made up from portions of those around it, Yunyáng and Siángyáng on the north, and Kingchau on the east. Its natural features are like those departments, and its chief town and most of the others, lie near, or on the Great river. All this region is famous for the contests here waged in the declining days of the Hán dynasty.

X. *The department of Shinán* occupies the southwest corner of the province, west of Ích'áng and Kingchau; it formerly all belonged to the latter.

XI. *The inferior department of Kingmun* is a small section of country partitioned off from Kingchau fú; the chief town lies on a branch of the Hán kiáng, a little southwest of Ngánluh. It extends westerly from the river, and in its products does not vary much from the surrounding regions.—It may be remarked, that the capitals of fú in this province are situate deither on the Yángtsz' or the Hán rivers; consequently they are all of them very eligibly placed for trade.

The productions and manufactures of Húpeh are varied and abundant. Gold, silver, tin, iron, mica, copperas, crystal, marble, argillite; and other minerals, are found in its mountains; fruits, tea, cotton,

herbs, and grains, with building and cabinet woods, are taken from its fields and forests; while great numbers of fowls and fish are obtained from its lakes and rivers. The manufactures of insect wax, bamboo paper, crystal and stone ornaments, and ardent spirits, are famed throughout the empire.

Still, notwithstanding these resources, its inhabitants suffer at times from famine. The following letter, written by a Chinese, contains an account of the calamities which befell this region some years since. "In the month of May, 1831, our river swelled and burst its banks with so much violence in all the plain, that a vast number of dwellings, large and small, were torn from their foundations, and carried away by the waves; their fragments collected together would hardly have served to cook a meal. The bodies of the persons swept off by this deluge were as numerous as the plants which showed themselves above the surface of the waters; while many of those who escaped, perished in the highways from famine, and found their graves in the maws of birds and dogs. Young men fled to other provinces; parents lost their children, and husbands were separated from their wives. Mothers, overcome by hunger and fatigue, abandoned their sobbing infants in the road, or died leaving their little ones still clinging to their dresses. How sad were these sights, and no one able to afford relief. Most of the old men perished in the valleys, but some, who escaped, stretched themselves groaning in the paths, while others, a little stronger, sought the nearest caverns, where they reared huts of straw, and lengthened out their days with herbs or carrion. Others drifted about in boats, seeking fish and worms to save themselves from starvation; but, naked and unprotected, exposed to the wind and snow, they lost their strength, and their emaciated bodies became dry as the hay in the field. In these unhappy times, they were unable to raise any money; nobody would buy their fields, nor let them have food; even those who offered their wives for sale found no purchasers; and destitute of resources, many of them perished miserably. The living moved about among the unburied dead, few of whom received the rites of sepulture. This year (1835) we have suffered from drought and locusts, so that our fields are baked and eaten up." Another observer remarks that the great plain through which the Yángtsz' flows, at this time appeared like a vast sea, and scores of villages were entirely swept away.

The greatest portion of this province is level, and some of it is lower than the great river which flows through it. The northern part is higher, and a low chain of mountains beyond the line of Honán forms the watershed between the valleys of the Yellow and Yángtsz' rivers.

ART. IV. *Men and things in Shánghái: number and character of its population; tything system; taxation; sickness, and pauperism; distribution of food; use of opium and prospect of the traffic being legalized; increase of the general commerce; the number of foreign residents; new churches dedicated; converts to Christianity; committee of Delegates for revision of the Old and New Testaments in Chinese.*—From a Correspondent.

DEAR SIR, With your permission, I propose to notice briefly, some topics and events, which perhaps may not be without interest to your readers. For aught I know, all the inhabitants of this great empire are at this moment enjoying the most profound peace, and all its millions are free from the scourge of war. Indeed the people of this land are not prepared for, are not in a condition to experience, such revolutions as have shaken all Europe during the last year. Intelligence here moves slowly. Weeks and months are required for what on the other side of the globe, would need but hours or minutes. Repeatedly, during the last year, forty days and more have elapsed without one line reaching us from Hongkong or Canton, a distance of only about a thousand miles. Information comes equally slow from Peking, and other parts of the empire. At present, stagnation—"rest," if his majesty please so to call it, prevails in all the provinces. While European states have been dashed one against another, in a manner ill-befitting Christian people, the peaceful sons of Hán have had rest—*rest*, however, which it is feared, by many, not without reason, will prove, like the sullen calm that precedes the tyfoon, the precursor of dreadful conflicts. We know what former civil and revolutionary wars have been in China; we know how they have swept over the land like the besom of destruction. Many intelligent Chinese think their country is on the eve of change, and they fear for the consequences. And well they may. However, they may be wrong in their predictions. Time will show. Come what will—what God ordains—and for one, I can console myself in the belief that it will all be for good, and for China's good. Better be torn in pieces by the hurricane, than to die by inches in a calm, expiring for want of air to breathe!

The more foreigners become acquainted with the Chinese, the more extensively does the opinion obtain that the population of the empire, as given in modern statistics, has not been overrated. Recently, and on the best authority, I have heard it said that the population of Shánghái is *half a million of souls!* From others, equally well informed,

I hear it affirmed that it can not exceed *two hundred thousand!* Others, again, take a middle course, and say with the utmost confidence, that it can not vary far, one way or the other, from *three hundred and fifty thousand.* Who is right? And how do these several parties arrive at their various conclusions? One would make out the number of inhabitants by ascertaining the catties of rice daily consumed; another would do it by counting the number of coffins sold during a given period, and from this go on to find out the number of the living—men, women, and children; a third would seek to gain the same end by estimations based on the rate of taxes; a fourth would get it by counting the barbers, and then the number each could shave in one day, and thence deduce the whole sum total. Many other schemes I have heard discussed; but being unable to solve this grand question myself, I wish you, Mr. Editor, would put the inquiry to your correspondents, at the five ports—*What is the population in each of these five cities?* And request them, in giving their answers, to give the authority on which they are based.

The *tything system* is known to be universal in China; and I have been told that each local magistrate throughout the empire is required to make an annual return of the number of families and individuals in his jurisdiction. If it be so, and these returns are faithfully made, they must afford the best, and the only sure *data* for an estimate of the sum total of population. Gentlemen who daily pass through the streets of Shánghái, tell me that they have seen numerous copies of the *mun-pái*, 門牌 "door-schedule;" and of the *shih kiá mun-pái*, 十家門牌 "ten families door-schedule," in the houses and shops of this city. I have myself seen some, and have now before me a proclamation from Ping, the chief magistrate, urging the constables and tything men to press their examination for the 戶口人丁 *hú kau jin ting*, [ascertainment of the number of] families and individuals, so that a full census may be made out for government. This proclamation is dated January 25th. It is the sequel of some that have preceded it; and the parties concerned are charged with delinquencies, and threatened with punishment in case such are repeated.

The collection of the *taxes on houses* is causing the local government some trouble; and proclamations, accordingly, are issued. In one of these, the magistrate asks, "*How is it that, while the houses are very many, the taxable deeds are very few?*" And then remarks, pertinently enough, that "either the landlords must have a mind to defraud the revenue (by keeping back their deeds), or the police must be guilty of receiving bribes (for not duly reporting them)." Both

suppositions, I fancy, are correct. Here again, as in the case above of the census, delinquencies are pointed out and punishments threatened. How far these delinquencies extend, I am unable to determine.

This city is increasing, both in the extent of its business and number of its inhabitants. A more heterogeneous mass, however, it would be difficult to find. All the extremes of character in the empire are here brought together, so that it is difficult sometimes to tell which is, and which is not the indigenous part.

Among the worst, as most believe, are the Canton men—not those from the provincial city, but rather those from the more eastern and southern districts. Next in badness, and next, if not first in enterprise are the Fuhkien men. There are different clans of these men, and they have their respective public halls. In this thing, they are about to be imitated by the Cantonese, who have purchased land in the city, and are preparing to build for themselves a *Kung-so.* These "Southrons" are a terror to the quiet people of the north, and the officers dread coming into collision with them, since when this happens the authorities are usually resisted, and often set at naught and maltreated. The chief magistrate, the *chíhien,* has recently issued a proclamation requiring that all these people, the Canton and the Fuhkien, be registered by the managers of their respective public halls. More numerous, and far more tractable, are the Ningpo men. The "Green tea-men" are of a similar caste, more sober-minded, and perhaps less cunning. A full account of all the varieties of Chinese to be met with here would form a very interesting chapter in your journal.

The last year, the 29th of Táukwáng, it is said will be written down in Chinese history *a year of famine.* The number of distressed people has been, and is still very great. The long and heavy rains in spring and summer covered with a deluge of water almost the whole of the immense plains of Kiángnán. The consequences have been, a failure of the crops, especially that of cotton, and great mortality among the people. Few, very few families, have escaped the scourge of disease in some shape. New cases of fever and ague, dysentery, and such like are now infrequent. But in the city and suburbs, multitudes are still famishing.

Distribution of food among the poor people of Shánghái, is being carried on to a limited extent by order of the local officers. The plan is this: contributions are solicited and obtained from the rich and benevolent; and these, at a given rate and by order of the magistrate, are portioned out to those families and individuals, who have been registered as 貧民 *pin min,* "poor people." It would seem that a

regular return of these poor people is required by the government; for in a proclamation now before me, of recent date, the magistrate takes occasion to complain, that there are great differences in the numbers returned, when the present are compared with those in former years. The numbers of the poor people for the current year, the 29th of Táukwáng, if I correctly understand the case, are much augmented. This is no doubt correct; and it is easily accounted for by the single fact, that the present year is one of famine. Distribution of food by private individuals is also giving relief to a few. Multitudes, however, are perishing in the streets of the great cities of Kiángnán. Tens on tens, every week, during this cold winter, have been found dead in the streets and temples of this rich city. Want of food, want of clothing, want of shelter, coupled with debauchery and disease, are the combined causes of this misery.

Remission of taxes due from the distressed people in a large number of the departments of this province, and in the adjoining one of Ngánhwui, has just been commenced by the emperor's orders, gladdening the hearts of many. These departments are those which were so dreadfully inundated last summer. More than fifty places are enumerated.

The rise in the price of grain has been considerable of late, caused partly by the distresses above enumerated, but more I believe in consequence of an order from Peking, directing purchases to be made by his majesty's officers to supply the demand of the capital. It is said the *Yellow River*, that most troublesome of all the emperor's subjects, is showing such symptoms of rebellion, that the officers in charge thereof dare not draw from it the full quantity of water requisite to feed the Grand Canal, lest in doing this the whole surrounding country should be deluged. Your readers, I suppose, are aware that not a little of the surface of the country, adjacent the banks of this great river, is somewhat below that of the mighty waters which roll along its bed to the ocean. It is said, further, that this state of things, the threatening attitude of the Yellow River and the consequent want of water in the Canal, will require another fleet of junks to venture out to sea and brave the dangers of the promontory of Shántung, and what is worse, large fleets of pirates. How fortunate it would be, not for the inhabitants of Peking alone, but for all China, if the new navigation laws,—based on the just principle of reciprocity,—could be extended to the Middle Kingdom.

The use of opium among the Chinese, was never more rapidly increasing than now, and its evil effects never more evident. Eighty

thousand chests, report says, are coming to China this year, one half of which it is supposed will reach this northern market. In this city, both the traffic and the use of opium are in no way concealed. Whole chests are carried through the streets in broad day. The legalization of the traffic is talked of everywhere, not only by those who are engaged in the trade, but the officers of government. Hü Náitsi and his friends, who brought forward their proposition in 1835, only wait an opportunity to renew their suit. But whether legalized or not, there seems no immediate prospect of arresting the evil,—an evil that is taking away the vital energies of the nation.

How the general commerce at Shánghái and at the other ports will ultimately be affected by this drug, affords matter for curious speculation. Its bearing at present is such as "to drive every merchant from the port who will not deal in it." This I suppose is true, with one or two exceptions. Be this as it may, no one can doubt that the general commerce here is steadily increasing, and is likely to increase.

The number of foreign residents, too, is increasing, if the purchase of new sites and the erection of new houses can be received as evidence of that fact. Four or five very substantial houses are now being built within the boundaries of what is called the "English Consular grounds." Besides these new foreign residences, and within the aforesaid limits, a new Chinese custom-house is very conspicuous and now nearly completed. The roads throughout Yángking Páng have of late been considerably improved; and several substantial stone piers built to facilitate the shipment and landing of goods. All these things betoken an increase of the general commerce at Shánghái.

Three new churches have been erected within the walls of this city during the last twelve months. One of these, called *Yésú Táng*, i. e. "Jesus' Church," and the property of the English Church Missionary Society, was dedicated on Friday, the 4th instant, to the service of Almighty God—the Rev. T. McClatchie of that Society, and the Rt. Rev. Bp. Boone and the Rev. Mr. Syle of the American Episcopal church, officiating on the occasion. Another, called *Kítuh Táng*, "Christ's Church," was dedicated in like manner and by the same reverend gentlemen, on Sunday, the 6th. The second is the property of the Episcopal Church in the United States, and the money for its erection was given by a gentleman in Boston, U. S. A. The other is called *Shinghwui Táng*, "Sacred Assembly's Church," and the property of the Bap. Southern Convention, U. S. A. This is so far completed that it is expected to be dedicated on the coming Chinese new year's day. At Christ's Church, on the day it was opened, and on the

following Sabbath, the number of Chinese within the walls could hardly have been less than six hundred men, women, and children. In addition to these houses for Christian worship, a site for a fourth has recently been purchased by the agents of the London Missionary Society.

As the means for making known the truths of Revelation are thus multiplied, some first-fruits begin to appear. I have heard mentioned the names of at least eleven Chinese, who have been baptized and admitted to church fellowship here since the commencement of 1849. During the year just closed, only one missionary family,—the Rev. John Hobson and wife—has joined those laboring here, while their number has been decreased by the death of the Rev. Mr. Southwell, the Rev. Mr. Spaulding, and Mrs. Wylie, and by the return to their native lands of Mrs. Southwell, the Rev. Mr. and Mrs. Tobey, and Miss Morse.

The Committee of Delegates, engaged on the Chinese version of the New Testament, have advanced in their work to the end of the Epistle to the Hebrews, and expect to complete the whole in May or June next. In the meantime propositions have been brought forward, having reference to a Version of the *Old Testament*. It is proposed, if I correctly understand the case, that the missionaries at each of the stations—Canton, Hongkong, Amoy, Fuhchau, Ningpo, and Shánghái, form themselves into local Committees, and each of these local Committees to be entitled to have, at their option, one or more Delegates, who shall assemble at such time and place as the aforesaid Committees shall determine.

Wishing the missionaries all good success in their most laudable work, believe me, Dear Sir,

Your's very truly,

Shánghái, Jan. 1850. Spectator.

Art. V. *Journal of Occurrences: death of the Empress Dowager; decease of Mrs. Whilden at Canton; attack on Mr. Reynvaan.*

The news of Her Majesty's decease reached Canton on the 19th inst., having been about three weeks in its passage across the provinces, and we suppose the tidings have not yet reached the confines of his Majesty's dominions on the west. The following paper was soon after hawked about the streets, though the newyear's holidays were not shortened by the provincial authorities. Their excellencies, the governor-general, the governor, the three commissioners, and all other officers stationed in Canton, went together, on

the 20th of the 1st moon, to the Examination Hall, and there put on mourning, offered sacrifices, and performed the rites usual on such occasions. The common people have not received orders to mourn, but expect soon to see the public announcement, until which there will be no general manifestation of sorrow. The signs of official mourning are to wear coarse white dresses, remove all signs of rank, as the button, peacock's feather, fringe, &c., sign the seal in blue ink, go without shaving the head, use ash colored cards, suspend all music, and beating of gongs or drums, firing of cannon, crying of lictors, and contract no matrimonial engagements for twenty-seven days. The commencement of this mourning dates from the day of death, so that it will not be more than sixty days' duration in Canton. The imperial proclamation is as follows:

On the 11th of the 12th month (January 23d) the Board of Rites memorialized the Throne as follows: "At noon of this day, the officers of state assembled." They further memorialized, "That they had put on mourning, that for a hundred days they should not shave the head, and should wear dark robes and vests." The master of ceremonies also memorialized, requesting his Majesty at noon to enter and see the golden coffin; the emperor next day went at 6¼ o'clock P. M., and sacrificed to her tablet.

On the 24th January, the Supreme Will was received: "We have attended her Majesty, since we received the throne, and have nurtured her twenty-nine years; we had seen that in her declining days she had every comfort, and that she had passed the age of eighty, for which our heart was happy and calm, and we encouraged ourselves that she would happily add one year to another, until she enjoyed the felicity of seeing a century. Lately, the 19th inst. she took an airing in the garden and returned to her palace; we daily went to inquire respecting her health, and then unexpectedly became aware that our beloved relative was not in usual vigor. We thought that if she was nursed a few days with care, she would then recover her health; but contrary to all our anticipations, her ailments daily increased in strength, and on the 24th at 3¼ o'clock P. M. she drove the fairy chariot and went the long journey. Our grief broke out in loud lamentations, for we were greatly afflicted. We humbly brought to mind, that since the Holy Empress Filial-Pure-Bright (i. e. H. I. M 's own mother) left this to take the upward journey, we have been deeply indebted to Her Imperial Majesty Tá-hing, for her abounding kindness and overshadowing favor. We have been made happy while attending to her behests, as men are rejoiced by the sun which prolongs their lives; but now never can we again look upon her affectionate countenance; our grief can not be easily relieved.

"We received her last orders that mourning should be worn only twenty-seven days; but we can not be satisfied with this, and therefore, as is right, we ourselves shall put on this filial garb for a hundred days, twenty-seven of which we shall mourn our loss in deep mourning. As to her requisition, that since we were nearly seventy years old, we ought not to give way to deep grief, for the cases of government are heavy, we can not presume to disobey it, and must constrain ourselves to repress these feelings. This day, the princes and high officers again assembled and forced themselves to beseech us to restrain our grief; and also memorialized us to respectfully follow the excellent rules of our Imperial ancestor Kienlung, which we thereupon felt necessitated to do. Let daily libations be poured out before her in the palace of Contentment.

"In all that appertains to the full ritual of mourning, we hereby order Mien-yü and Tsaitsiuen, princes of the imperial clan, Kíying, a cabinet minister, and Wanking, president of the Board of Civil Office, carefully to manage and prepare them. For all that propriety requires on this occasion, let them examine the old rituals, and deliberate upon the various points, reporting to us by memorial as occasion requires. Let these orders be published throughout the empire for general information. Respect this."

On the 2d February, an imperial order was issued: "Let the bier of Her Imperial Majesty be respectfully carried to the Ichun garden, and laid in state. We will ourself remain there also for a season, in order that we may conveniently morning and evening pour out libations, and give vent to our grief. Respect this."

Death of Mrs. Whilden. This lady died at her residence in Canton, after a painful and protracted illness, which she bore with Christian resignation. She was buried on French I. at Whampoa, near Mrs. Devan and Rev. Mr. Clopton, who also belonged to the Baptist mission. Her bereaved husband, we understand, intends to return to the United States with his three motherless children. We have been furnished with the following notice of Mrs. Whilden.

"Died in Canton on the 20th inst, Mrs. Eliza Jane Whilden, wife of the Rev. B. W. Whilden, missionary of the Board of Missions of the Southern Baptist Convention. Mrs. Whilden was the daughter of Mr. Robert and Mrs. Jane Martin of Union District, South Carolina. She was born on the of 13th February, 1821. and made a profession of religion in 1840.

"In the year 1843, she was united in marriage to him who now mourns her loss. Shortly after her marriage she went with her husband to Camden, S. C., where they resided four years—during which time Mr. W. was pastor of the Baptist Church in that place. Previous to her residence in Camden, Mrs. Whilden had felt a very strong desire to become a missionary to the heathen—excited chiefly by reading the life of the first Mrs. Judson.

In the spring of 1848, while residing at Healing Springs, Barnwell Dist., S. C. her husband was induced to offer himself as a missionary to the Chinese. An article from the pen of the lamented Pohlman which Mrs. Whilden had put into the hands of her husband, was chiefly instrumental in bringing him to this decision—a decision for which he has reason to believe she had been praying for years. Mrs. W. with her husband sailed from New York in Oct. 1848, in the ship "Valparaiso,"—and arrived at Hongkong on the 13th of February following,—the anniversary of her birth. She has alluded to this coincidence with peculiar pleasure. On the 23d of the same month, she reached Canton. Thus in about a year after her arrival in Canton she is called away. Her discharge from the labors and sufferings of missionary life came as she was just entering upon them. We mourn, but not without hope. Her end was peace. She hath done what she could."

An attack on H. G. I. Reynvaan Esq., the French consul at Canton, was made on the evening of the 19th inst., by one of his domestics, who approached him from behind while he was reading alone, and struck him on the head with a chopping-knife; the blow was not strong enough to fracture the skull, and on Mr. R. rising instantly to seize him, the fellow fled down stairs and out of the house. Information was immediately given to the Chinese authorities of the attack, with all the particulars, but they have shown themselves most culpably negligent, for the man has not yet been arrested. In fact, so secure did he feel, that he went three days after to one of the silk dealers with whom Mr. R. did business, and presented a forged order for two pieces of silk in the comprador's name, and obtained them. It was a Providential mercy that Mr. R. was not killed on the spot; but whether the indolence of the magistrates is owing to the fact that life was not taken, and they do not feel it so important to arrest the offender, can not be said. They are greatly to blame for their negligence.